Discourses of a Living Master

Ram Singh

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1

Meditation Talk
01 Jan 2017 Morning

With Each Passing Breath, You Are Losing The Value Of Three Worlds

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FIRST OF ALL, I PRAY TO THE FEET of Satgurus SomAjaib, Who have graced me and given me this opportunity of doing the Seva. I didn't have such virtues or qualities, but it is only with the Grace of these two great Masters that They have made me capable of doing the Seva.

I did about eight years of seva and I did meditation. But I feel that the meditation that I did was not as would be required. But it is only the Grace of these two great Masters, Who have showered so much Grace on me that made me capable of this Seva.

All of you have also taken out your important and precious time and come such long distances. I would like to wish all of you most joyous wishes for this new year. I wish you all a very happy new year.

I will pray to the feet of the Masters that They shower Grace on all of you, and encourage you and motivate you and push you forward on this Path so that you become successful on this Path. Because this life, that has been given to us, is for doing the devotion and meditation and going back to God Almighty. And I pray that these wishes help you to achieve that goal, because even Kabir Sahib has said, "With the passing of each breath, I play the drum and I repeat, again and again, and say this, that with each passing of this breath, we are losing the value of three worlds."

So, we should make the most of each precious breath that we have. And how do we do that? And how do we achieve the value of each breath? That is by collecting the wealth of Naam with each passing breath.

In all the Creation of God Almighty, He has made the human form the highest in all Creation. Because it is only in this human form that all the five elements have been engrained. And He has also kept all the sixteen planes within this human body, within this form. And the Path to go back to God Almighty is also within this form. This body is not made of only flesh and blood. It is gold, which has been given by God Almighty. It is only in this form that we are able to go back to God Almighty and meet God Almighty. So, it is only with this body form that we can go within.

It is after tens of millions of lives that we get this human body, and it is only with the Grace of the God Almighty and the Masters that we get the Path to go within and go back to God Almighty. This life has been given, and this form has been given, only to get salvation from these 8.4 million life forms.

So, we should make the most of this human life form that has been given to us, because all the other activities that we have been doing, we have also been doing in all the other life forms. It is only in this life form that we can do the devotion of God Almighty. And, it is only this devotion that we can do in this life form. We should keep our attention and focus to this purpose of life that has been given to us. And we should make more and more use of this time and spend it in the devotion of God Almighty.

It was our great fortune that, with the Grace of God Almighty, we got the company of the Masters. So, it is incumbent on us to follow the Path shown by Them, and keep the word that we have given to them, that we will do our devotion. We should do that duty of ours.

This present of the new year that has been given, these fifteen days of time that we have for doing devotion of God Almighty, we should use this present and, when we go back to our homes also, we should use this present that has been given to us. So, all of you have taken off your precious time and come here. I will also pray to God Almighty that He showers His Grace and helps you on this Path.

* * *

It is early morning and our mind is quiet, and a quiet mind is good for meditation. As the day progresses, the mind starts wavering and becomes more active. So, we should make the most of this time, and we should close our eyes and sit for meditation, and get connected with Dhyan Bhajan.

2

Meditation Talk
01 Jan 2017 – Afternoon

Three Measures For Salvation In The Kali Yuga

SAINTS HAVE ADOPTED three measures in the Kali Yuga for salvation. The first is Satsang, then there is **seva**, and the third is Bhajan Simran.

Satsang comes as number one because it is only with the Satsang that we come to know what is truth, and what is false. It is only with Satsang that we come to know of the importance of this human life. Otherwise, our whole lives we are spending in terms of thinking about others only. It is only with Satsang that we get clarity of the purpose of our life. It is only through Satsang that we come to know about the God Almighty, about the importance of the Masters, and the importance of Their Teachings. It is only with listening to Satsang that we get a transformation, and then we start treading the Path of devotion. It is only with Satsang that we come to know of this Reality. Otherwise, we spend our time in doing all these worldly pursuits and pursuing all the other things that pull us outward. It is only through the Satsang that we come to know how we have to go within this body of six feet and go within and meet God Almighty.

Saints do not say that God Almighty is outside in the forest, or in the hills. They always maintain that God Almighty is within you. But to find the God Almighty within you, to go within, you need the help of a True Master. So, therefore, Satsang is very important, and we should listen to Satsang every day.

Next to Satsang, the other important thing is seva. Saints always say that we should do seva. Wherever Saints are, there is seva. Why does one have to do seva? It is because one of the greatest ailments that we have is the ailment of ego. And it is only to get rid of this ego that we have to do seva at the Feet of the Master. So, when we do seva, it should be done lovingly and with the remembrance of the Masters. We should not do this seva with any ill feelings about others. Doing seva is like a cash business. When we do seva with the remembrance of the Master, it is like getting one rupee for every one rupee that we spend. Because, when we do seva, a lot of our karmas are taken care of and redeemed. And a lot of the burden that we carry, because of our karmas, is relieved.

At the third place are Bhajan and Simran. So, once we have got initiated, it is very necessary for us to do Bhajan Simran regularly. Why do we go to the Masters? We go to the Masters to get

rid of our biggest illness. And that illness is this whole cycle of life and death. So, therefore, it is our duty to do Bhajan Simran, to spend two and a half hours every day, and give that for doing Bhajan Simran as per the Teachings of our Master.

If we are in employment, or we are doing some service somewhere, and our timing of employment keeps changing, then we can modify the timing that we allocate to do Bhajan Simran. It is very important to do Bhajan Simran because by doing Bhajan Simran, we start redeeming our karmas. All the karmas that we have stored within, those start getting cut down, because of the Simran Bhajan and that we do. And, by doing Bhajan Simran, it becomes easier for the Masters to extend Their Grace and help to us.

If we do not do Bhajan Simran then, what happens is that those karmas, which have built up on our body, we have to then redeem those karmas by way of illnesses or other difficulties that we face in life.

So, therefore, make your timetable. And it is important for you to do Bhajan Simran every day. Like we go about our duties every day, and we do all the other things outwardly, like that, we should also take out time for Bhajan and Simran every day.

* * *

So, this time is good. We should make the most of this time. We should close our eyes and get connected to Simran Dhyan.

3

SATSANG
01 Jan 2017 Afternoon

Mind, Once It Is Pure, Is Converted From Our Worst Enemy To Our Best Friend

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The paathi sings the Bani of Sant Kabir Sahib from the book: Kabeer Saaki Sangrah, ppg 93-94

Simiran se sukh hoth hai, simiran se dukh jay,
Kahe kabir simiran kiye,
Sai maayi samaay.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has praised the importance of Naam and Simran. The first step of the ladder on Sant Mat is to repeat the Five Names given to us, and manifest the Form of the Master within. The Simran, that is given to us, is also of this world, and it is important to have something of this world to cut the other bondages that we are facing in this world. So, therefore, Simran is given to us.

But, the initiation that the Masters give us, is not the Simran, but the Shabd within. It is an unspoken and unwritten Word that the Masters connect us with, which is within. This Sound Current, or Shabd, which has come from the God Almighty, from Sat Lok, comes and resonates at the back of the Eye Center. And, it is with this Sound Current, that our bodies have been made alive. It is the same Sound Current that has created this entire world. Everything that we see around us has been created by the Sound Current. And, that is what even Guru Nanak Sahib has said in His Bani.

So, Nanak Sahib says, "It is the Sound Current, which has emanated from God Almighty, and has come down, and has created all the three worlds. And, it is the Sound Current that is prevalent and omnipotent and all around us. It is there within each and every being. All the 8.4 million life forms that are there, everything is created, every form is created, with the same Sound Current." It is this same Sound Current, which is emanating from God Almighty and resonating at the back of the Eye Center. It is not only in the human form that the Sound Current resonates like this, it is there in each and every life form. The Sound Current resonates at the back of the Eye Center and that is the place where the soul also resides. At the time of initiation, our Masters connect that Sound Current with the soul, and that is the real initiation. That is the real Naam Daan.

What happens now is that all our focus and attention is completely outwardly drawn. Everything that we see in this world draws us out, and our mind has started identifying itself with all of these things outside.

During initiation, the Masters give us the Five Holy Names and They ask us to repeat that. It is with this repetition that we are able to bring the attention within. So, it is this Simran, which is given to us, that will cut all our outwardly attachments. And, that is the same Simran, which belongs to this world, the Five Names that are given, are the names of the holy rulers of the five planes that are there above us. So, those names those rulers, have never come as avatars into this world, and they are very holy, and their names are also very holy.

This Path has not been created by any Mahatma. This Path has been created by God Almighty Himself. Ever since the human form has been created, this Path has been set, and this discipline has been set by the God Almighty Himself. All the great Masters, Who have practiced this Path and Who have gone within, They have gone on the same Path. They have done the same practice and gone within, and that is what They preach, and that is what They explain to us. So, this rule has been set, and this process has been set, by God Almighty Himself, for everyone. This Path is set by Him.

But, to tread on this Path, to go within and progress on this Path, we need the help of a Living Master. So, when we go to a True Master and He initiates us, then it is necessary for us to follow this Path, to do the Simran of the Five Holy Names given to us. And, the repetition should be so intense, that it should also be done on a subconscious level. As we do more and more of the Simran given to us, our karmas also start getting redeemed and reduced. And, that helps us to go within on the Path.

Therefore, Kabir Sahib says, "If you want peace and you want happiness in this world, in this life, then what you should do is, do your Simran." Kabir Sahib says, "By doing Simran, we get happiness and peace." And, by doing Simran, all our bad sins or karmas get reduced, and that gives us happiness. And then, we are able to go back to God Almighty.

Till our mind gets pure by doing Simran, we will not be able to progress within. Therefore, we should give a lot of importance to Simran. And, when we are going about our usual duties and other things that we are doing, we should try to, as far as possible, do our Simran. We should recite the Five Holy Names. If you are traveling in a car, or you're traveling somewhere, use that time to do Simran. So, make Simran a part of your routine. When we do it like this, and we continuously do our Simran then, even at a subconscious level, we start doing our Simran. We don't need to always remember to do the Simran. It starts happening automatically. And, when we reach a stage like that, where it is starting to happen automatically, then the soul starts progressing within.

Raja rana raav rank,

Bada jo simire naam,
Raja rana raav rank,
Bada jo simire naam,
Kahe kabir baddo bada,
Jo simire nihkaam.

Now, Kabir Sahib says, "Who is the greatest of all, amongst a king, or a warrior, or a brave man, or a person who is a merchant, or a rich person, or a poor person? If we compare all of them, who is the greatest of them all? It is that person who does Simran, and who does it without any other expectation or aspiration of any worldly matters." It is that person who does it selflessly and without any worldly expectations. He is the greatest of all persons.

What usually happens is that, when we do Simran, we have something at the back of our mind. We have some expectation of results that we expect to get out of the Simran and out of this devotion. So, when we do such Simran, or do such devotion, with some expectation like that, one may have such expectations of gaining wealth, or obtaining some other thing, or some other form of happiness, but all these are all associated with this body. And, at the time of death, all these are going to be left behind.

So, we should do our Simran. We should do our devotion for God's own sake. We should do our Simran for the Master's own sake.

Nar naari sab narak hai,
Jab lag deh sakaam,
Nar naari sab narak hai,
Jab lag deh sakaam,
Kahe kabir soyee peev ko,
Jo simire nikhaam.

Kabir Sahib says, "Whether it be a male or a female, if we are doing our Simran for worldly matters, then we will not get riddance of hell." Because, when we do the Simran for all these worldly things that we want around us, then these things remain. At the time of death, they are all associated with the body, and they are all connected here, limited to the life and the body only that we have. And, we'll have to leave all these things back. So, all the efforts that we have put towards doing that Simran and that devotion get wasted here.

* * *

Sant Ji used to often relate this story. Once upon a time, there was this king who went to London, to U.K., and he had six wives. And he wrote a letter to all the six wives. He wrote to all his queens, "I am going to be returning shortly. So, if there is anything you want me to bring from here, from this place, then you please write back to me, and I will get it for you." Accordingly, all the queens wrote to him. And, when he looked at these letters, he started

packing the things that they had all asked for. Each suitcase he filled for each queen, for whatever they had requested him to get. He went, one by one, and he read all those letters. And he, accordingly, took care of all their requirements.

When he saw the letter of the youngest queen, the sixth queen, she had not written anything. So, he didn't find anything written there. She had only written the number '1' in that letter and sent it to him. So, he felt quite disappointed with that letter, because there was no news of her in that letter, and neither had she requested him to get anything for her. He felt quite bad reading that letter.

He summoned his minister, and he showed that letter to the minister. He asked the minister to interpret that letter, which was blank all over and had only the number 'one', written in the middle.

Usually, ministers are more intelligent, so when he opened that letter, he felt that that queen was quite intelligent. He interpreted the letter, saying that, "Since it is blank, that means that she wanted to report to you that everything is quite fine and okay there, and the '1' that she has written in the middle means that she has requested for you to come to her." So, the minister told him that '1' meant, "She has asked you to come to her."

And, with that, the king became very happy, and he kept that letter in his pocket. When the king returned to India and to his palace, he summoned all his queens, and he handed over their letters, along with everything that he had brought, according to their requests. And he gave them all those suitcases, one by one. And, when it was the time of the sixth queen, he went with her to her quarters.

So, like all those queens, who had requested for all those material things that they wanted, they got all of that. But, it was the sixth queen who got the king, and she could enjoy that kingdom. She could enjoy the happiness and bliss of the king with her.

So, therefore, when we do our Simran, and we keep at the back of our mind our expectations of something to be procured here, or achieved here, or to be given to us of these worldly matters, which we have to, finally, leave behind at the time of death, then all the devotion that we have done gets wasted.

Therefore, the Masters say, "We should always do our devotion, asking for God Almighty Himself and asking for the Masters Themselves." Once we ask for the Masters Themselves, They come with everything to us. And then, there is no shortage of anything. So, therefore, we should do our devotion with the sole intention of meeting the Master, of becoming 'one' with the Master and God Almighty. And, that is what Kabir Sahib has told us in His Bani. Because, Kabir Sahib says, "This world is of happiness and sorrow, and there is nobody who is happy here." There is happiness and sorrow all around.

So, therefore, Mahatmas say, “Why do you need to do devotion? It is to get out of this misery.”

Dukh mein simiran sab karein,
Sukh mein karein na koyee,
Dukh mein simiran sab karein,
Sukh mein karein na koyee,
Jo sukh mein simiran karein,
Tho dukh kahein hoy.

Now, Kabir Sahib says, “When one is in sorrow, or one is in difficulty, he starts doing Simran. But, when there is happiness around, when he is otherwise content, he doesn't do Simran.” So, Kabir Sahib says, “That is not the way to do our devotion. We should do our devotion without bias in both states.

When we are content and we are happy, we should do our devotion. And, even when we are in difficulty, we should do our devotion.” It is in a situation like this that God Almighty will come and also alleviate our problems. Because there are times when we are happy and we get lost in our egos and we forget about God Almighty and we forget about our devotion. And then, when we are in difficult times, we quickly remember Him and do our devotion. In such situations, God Almighty also ignores us, because God Almighty also sees that it is not for Him that you are doing His devotion. It is only because of your difficulty, and because you want to get out of your difficulty, that you are doing His devotion. And, therefore, He doesn't then listen to you.

But, when we do our devotion when there are pleasant times, when we are happy, and we also do His devotion when there is difficulty, then God Almighty definitely listens. Because both happiness and sorrow, both are false. Both are temporary. Happiness is also temporary. And sorrow is also temporary.

The truth is that we have to go back to our True Home. We have to go back to God Almighty. So, it is in pursuit of that truth that we should be detached from these falsehoods of joy and sorrow, and we should work towards going back to our True Home, to go back to God Almighty.

Sukh mein simiran naa kiya,
Dukh mein kiyaa yaad,
Sukh mein simiran naa kiya,
Dukh mein kiyaa yaad,
Kahe kabir tha daas ki,
Kaun sune fariyaad.
Simiran ki sudhi yo karai,
Jaise kaami kaam,
Simiran ki sudhi yo karai,
Jaise kaami kaam,

Ek palak bisarein naahi,
Nis din aato jaam.

After explaining to us the process of doing Simran, the intent of doing Simran, now, Kabir Sahib tells how that Simran should be done. He gives the example, now, of two lovers. Even if they are across continents but, at all times, they are forever remembering each other, and they have completely identified themselves with the other. Like that, Kabir Sahib says, "We should have our attention focused on our Master. We should have the loving memory and the fondness towards our Master that, whenever we get up, we go anywhere, or we sit, we eat, we dine, or do our work, at all times, our love and affection should be with the Master. We should identify ourselves with our Masters."

Simiran ki sudhi yo karo,
Jyon gaagar panihaaar,
Simiran ki sudhi yo karo,
Jyon gaagar panihaaar,
Haalai dolai surati mein,
Kahe kabir bichaar.

Then Kabir Sahib tells us, "We often wonder how this is going to be possible? We are worldly people. We have families to attend to. We have work to attend to." Thus, Kabir Sahib has given different examples, and He has explained, despite being in this world and attending to everything around us, how we should do our devotion.

Kabir Sahib gives us an example. In the hilly terrain, like in Maharashtra, or in other hilly regions of India, you often find villages and settlements at the top of the hills. And, because the water table is down, most of the wells, or the water sources, are at the foothill. He gives the example of these girls, who stay in those settlements, and how they take water back to their houses. They come down in groups, along with their friends, and they talk to each other. They carry these small pots in which they carry the water back. So, they come to the foothill, and then, they draw water from those wells. And then, they carry about four or five pots, or six pots sometimes, two on the head and one in each hand, below the elbow. And that's how they fill the water. And, talking with their friends, they climb back up the hill. So, once they fill the water, they go back to their homes.

Now, while they are going back, it is hilly terrain, there are lots of ups and downs as they climb up, and the track is also quite difficult. But, they climb up and they are also continuing to talk with their friends. And, at all times, their attention is on those pots, which are kept on their heads. So, their attention is always focused on the balance of those pots, which are kept on their heads.

Like that, Kabir Sahib says, "When you are doing your worldly, mundane activities, you're doing your work, you're looking after your families, your attention should always be focused within at the Feet of your Masters."

Simiran ki sudhi yo karau,
Jyo surasri suth maahi,
Simiran ki sudhi yo karau,
Jyo surasri suth maahi,
Kahe kabir chaara charath,
Bisarath kabahu naahi.

Again, Kabir Sahib gives another example of how we should do our Simran. He gives the example of a cow and her calf. So, the farmers often tie the calves at home, and they free the cow for grazing. Then, the cow goes out and starts grazing. And it starts going further and further away from the farm, and it continues to graze but, at all times, its attention is always there on its calf. So, that cow keeps grazing, but whenever it sees any danger to its calf, some crow or some dog, or something like that, it immediately runs back to the calf.

So, like that, when we are going about our daily routines, we should keep our attention and our focus on our devotion and our Simran within.

Simiran ki sudhi yo karau,
Jaise daam kangaal,
Simiran ki sudhi yo karau,
Jaise daam kangaal,
Kahe kabir bisare nahi,
Pal pal lehi samhaal.

Kabir Sahib gives another example of how devotion and Simran should be done. He gives the example of a greedy person, and how he has his attention focused on money all the time. So, this miser, he keeps his money, and then he lends it and collects interest on that and, at all times, he is constantly focused on that money. This miser, forever, is thinking about his money. His attention is also on the money. His repetition, his mind, is constantly thinking about money. And, when he sleeps also, he dreams about money only.

Like that, Kabir Sahib says, "A devotee should have his attention and focus on Simran and Dhyan."

Simiran se man laiye,
Jaise naad kurang,
Simiran se man laiye,
Jaise naad kurang,
Kahe kabir bisarein nahee,

Praan tajai tehi sang.

Now, Kabir Sahib gives another example. He gives the example of a deer. To a deer, the sound is a very great attraction. There is a particular sound that deer love. It is very difficult to catch a deer.

So, these hunters, when they want to catch a deer, they take this instrument, and they get rid of their clothes and cover themselves with leaves, and they play this instrument. They cover themselves completely with leaves so that no part of their body can be seen. They only leave a little space for the eyes. And, they play this instrument.

Now, when the deer listens to this instrument, it starts getting drawn towards that instrument. And, when it sees that there is no one around and that instrument is playing because it is unable to distinguish the hunter because of those leaves, it comes and lays its head on that instrument. So, it gets so intoxicated with that sound that it completely forgets about its own body, and it comes and reclines on that instrument and puts its balance entirely on that instrument. And, that way, that hunter can easily get hold of that deer.

So, Kabir Sahib says, "Like that deer, when it is intoxicated within, in the love of that sound, it completely forgets its body and its surroundings. Like that, a satsangi should forget about everything else and get intoxicated in the Naam."

* * *

Sant Ji also used to relate this story of Bua Das. Some people would call him Bangali Babu. And some people also referred to him as Bua Das. He was a Bengali. He worked at the Beas Railway Station and, it's a very long story, but when he got initiated by Sawan Singh Ji Maharaj, he was so completely transformed. Because of this, he would come home, and when his servant would serve him food, his dinner, he would set aside that dinner. So, when he would come home, have a bath, and his servant would serve him food, he would keep that plate in front of him and he would cover the plate. And then, he would sit for meditation and tell his mind, "If I get some enjoyment in the meditation, and I get connected or I gather the happiness of meditation today, only then, I will give you this food and allow you to eat this food."

Sometimes the mind wouldn't listen and it would take a long time for him to get focused within. And, sometimes, it would also be past midnight when this would happen. So, till then, he would not eat and he would wait. Sometimes, it also happened that the mind wouldn't listen and he wouldn't be able to focus within, and this would happen all night, and the sun would rise the next day. So, in such events, he would take that food and give it to some animal. He wouldn't eat that food.

This went on for almost a year. And, finally, he was able to concentrate his attention within, and go within and manifest the Form of the Master within.

So once, during the bhandara, Sawan Singh Ji Maharaj called him and, after the Satsang, gave him the mic and He told him to relate how he had been able to control his mind. So then, Bua Das related his experience of how it took him about a year and the rigorous fight with the mind. And, only after about a year of doing this, he was able to go within, focus his attention, and then, manifest the Sound Current and the Master within, because devotion and Dhyan is a fight with the mind. And, if we give into the whims of the mind, the mind will never allow us to go within.

* * *

Mahatmas often say, "There is no enemy outside. Your enemy is the mind and he is within you."

All the people outside are all children of God Almighty. It is your mind, which is within you, that is your enemy. So, for a satsangi, the enemy is the mind. And, when we sit for meditation, we know the strength and the power of the mind. Because, until we go within and we sit for our meditation, and we do our Simran and Dhyan within, we will not know the power of the mind, we will not be able to tackle the mind. Otherwise, if we are not doing this, then it is completely at the behest of the mind that we're doing everything. We sit because the mind says so. We sleep because the mind says so. We eat because of the mind saying that. So, we will never know the strength and the power of the mind till we actually sit and do our meditation.

It is only when we oppose the mind that we come to know the power of the mind. And, when we do our meditation, that is being in opposition to the mind, because the mind does not want you to go within.

Ever since we have come here into this world, we have been getting these karmas, and all this has been maligning the mind. And the mind is now impure with all of these karmas, and all of these layers of karmas on it.

So, till we purify the mind, we will not be able to go within. It is only after we do Simran that we, gradually, start cleaning the mind. And when the mind, after Simran, becomes pure, then it starts realizing that it is not what it is identifying itself with outside here, but it is an element of Brahm, and it has to go within.

It is the same mind which, after this realization, becomes a friend of the soul and helps the soul to go within. So, therefore, we should do as much Simran and Dhyan as possible, and try to keep purifying the mind. And, this same mind, once it is pure, is converted from our worst enemy to our best friend.

So, we should keep our attention on Simran when we are walking, we are eating, sitting, we are idle, or whenever possible. And, that way, we will keep cleansing our mind.

Simiran se man laiye,

Jaise naad kurang,
Simiran se man laiye,
Jaise naad kurang,
Kahe kabir bisarein nahee,
Praan tajai tehi sang.

Radhaswami.

4

Meditation Talk
02 Jan 2017 – Morning

Niranjan, Unhappy With God Almighty's Creation, Asks For His Own

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THERE WAS A TIME when none of this Creation was there. This And, Pind, Brahmand was not there. These physical, astral, causal planes were not there. There was God Almighty alone, and all the souls were with God Almighty. And they were all very happy being there.

Then, God Almighty decided to have different planes, different worlds created. And, from God Almighty, He took out Sound Currents. These were powers that would be ruling each of these worlds. And then, God Almighty came down from Anaami, Alakh, and in Sat Lok, He resided there then.

These Sound Currents, which came out of God Almighty, They formed these three planes, and then They sat as Sat Purush in Sach Khand. And then, God Almighty again took out some more Sound Currents, and further planes were created. So, sixteen such Sound Currents, these emanated from God Almighty. And then, God Almighty instructed Them to go and create different planes. And, that way, each of these powers, each of these Sound Currents, one by one, They set these sixteen planes. And that is how there are sixteen planes in us.

When all these planes were created, Niranjan was the creator of the last, final plane. He was unhappy with that creation. He wanted to create more. So, he prayed to God Almighty, and he meditated about God Almighty. And, God Almighty, being the father of Kal Niranjan, granted him the wish. He asked it from God Almighty. He wanted to have his own creation. He was unhappy with the creation that was present at that time.

So, God Almighty granted him that wish. He was His son. And He said, "Okay. You can do further creations." And the things required for making those creations, he asked God Almighty where he would get that. And God Almighty instructed him to take it from Kurma, his elder brother. So, then Kal Niranjan took these things from Maha Kal, who is the ruler of Maha Sunn, and he made these creations below.

Thereafter, Kal Niranjan created these three planes below. But then, he still remained unhappy in this creation. And, standing on one foot, he meditated for seventy Mahayugas. Each

Mahayuga would be like four yugas that we have. He wanted souls in these creations, and God Almighty gave him a few souls.

Then, God Almighty told him, "You will not be able to use these souls, or use them properly in your creation." So, he took out one more power, which was Maya, from Himself. And God Almighty said, "You create with the help of Maya."

So, thereafter, both Kal Niranjan and Maya took those souls and came back to their plane. And there, Kal Niranjan instructed Maya on how that creation was going to happen.

He told Maya, "Once all this is created, the secret of my presence will not be known to anybody." And then, he went and sat for meditation in Sweth Sunya. And he's meditating there even now.

So, thereafter, Maya came down to Jhanjari Dweep, and there, she first created three powers; that is Brahma, Vishnu, and Mahesh. Then, thereafter, with these three powers of Brahma, Vishnu, and Mahesh, and Maya, the four of them, created 8.4 million life forms using five elements.

So, these souls were put into each of these life forms. And Maya contributed the five elements to these life forms, and Kal Niranjan sat within these life forms in the form of the mind.

Thereafter, Maya put the greed, attachment, anger, lust, and ego and got all these souls entangled in all of these outwardly pursuits. The souls, which were put into these life forms, got entangled in all of these outwardly things that Maya had created. And, as a result, they forgot about God Almighty.

Therefore, Mahatmas come and They awaken the soul, and remind the soul, "This world that you are living in is not your world. What you are thinking and identifying yourself with is not yours. You belong to God Almighty, and you belong to that world, and you have to go back there." So, They tell us that you are an element of God Almighty. You are the son of God Almighty, and you should prepare to go back to God Almighty.

Saints, in their Satsangs, always try to awaken the souls and remind them of this. And They come to help the soul to take it back to God Almighty.

So, therefore, even we should make our efforts. And, every day, we should do our Bhajan Simran. And, by doing that, we are also helping the cause of the Masters.

* * *

So, it is morning time and the mind is quiet. We should make the most of this time and close our eyes and sit for meditation.

5

Meditation Talk
02 Jan 2017 – Afternoon

The Progression Of The Four Types Of Shabds

LIKE I HAD EXPLAINED about the Creation in the morning, it is the Sound Current, which has emanated from God Almighty and has come down through various planes. And, plane-by-plane, as it has come down, it has ruled, or it has become the king, of that plane, each Sound Current. And that is the same Sound Current that has come down.

The soul has come down from that same Sound Current, and the Path of going back to God Almighty is also of the same Sound Current. That is the only way that the soul goes back to God Almighty.

The whole process is called Surat Shabd Yoga. It is the connection of the soul with the Sound Current. And it is on this Sound Current that we go back to God Almighty. This is the principle set by God Almighty Himself, and it is as old as Creation itself. That is the only path of going back.

Ever since the human form has been made, all the planes that are there, all the Creation that has been created by God Almighty, are all vested within this body. And it is inside and within that we go, plane-by-plane, back to God Almighty.

There are four types of Sound Currents. One is the Sound Current, which is below the Third Eye, or below the Eye Center. That is called Das Vidhi Nad. And, above the Eye Center, till Par Brahm, it is called Anahad Nad. And beyond the Par Brahm, it is called Sar Shabd. And that same Sound Current in Sat Lok-Sach Khand is called Sat Shabd.

So, the first type of Sound Current that is below the Eye Center is called Das Vidhi Nad. There are twenty different types of sounds that we hear when we sit for meditation. Or, when we're listening to the Sound Current, it is first these sounds that come to us. So, it is the same Das Vidhi Nad, which connects to the Anahad Nad, and then, that Anahad Nad connects to the Sar Shabd, and that Sar Shabd connects to the Sat Shabd.

The Das Vidhi Nad, the Sound Current, does not have the power to hold our mind still. So, when the mind, during meditation, becomes a little still, we start listening to the Shabd. And, again, when it gets dissipated, again, we stop listening to that Shabd.

However, the Anahad Shabd has the power to hold the mind still, though it will not hold the mind completely. But it holds the mind still enough to hold it up and take it to Par Brahm.

So, till we listen to the Sar Shabd, until we get connected to the Sar Shabd, this process of life and death will not come to an end.

Guru Nanak Sahib says, "The jap that is the Simran that we do, that will also die."

The ajapa that is the subconscious Simran that we do, that will also die. And even Anahad, which is the Sound Current from the back of the Eye Center to Par Brahm, even that will die. But, once we get connected to Sar Shabd, then there will be no further life and death. And that is immortal, and that will take us back to Sat Shabd and Sach Khand.

Our soul has two faculties, surat and nirat, the faculty of listening and the faculty of seeing. Both these faculties of the soul currently are asleep. We have to awaken these faculties. So, when we sit for meditation and we sit for listening to the Sound Current, we are awakening these faculties of the soul.

As we gradually do these practices, and we start awakening these faculties, we start awakening the soul. And once the soul starts awakening, it starts pulling, and the attention starts getting focused at the back of the Eye Center.

So, we should spend a lot of time doing our Simran and Bhajan, and at least take some time out of this to listen to the Sound Current, that is, doing Bhajan.

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So, the atmosphere is quiet. We should make the most of this. Let's close our eyes and sit for meditation.

6

SATSANG
02 Jan 2017 – Afternoon

Kal Has Thrown The 'Grain' Of Attachments Of Family, Of Wealth, Of Possessions — And The Jiva-Pigeon Continuously Eats This 'Grain'

The paathi sings the Bani of Swami Ji Maharaj from the book: Saar Bachan Sangrah

Bandhe tum gaarre bhandan aan,
Bandhe tum gaarre bhandan aan.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani Swami Ji Maharaj has illustrated how the soul has come down from God Almighty and it has got completely entangled in the world of Kal and Maya. The soul has got encaged in the body and the mind. And it has got entangled in all the indryas, in all the vices, that have been set for it by Maya — that is, greed, attachment, anger, and lust, and ego. So, it has got entangled in all of these. These were to be controlled by the mind, and the mind was to be controlled by the soul, but it is all now working in reverse. And, as a result, the soul has got entangled. The mind is entangled with the indryas, and the soul is tied up with the mind. And that is how it is encaged in this world of Kal.

So, in this Bani, Swami Ji Maharaj has explained how different kinds of entanglements have been cast, and how the soul has been entangled in various kinds of attachments.

Pahile bandhan parra deh ka,
Doosar tiriya jaan.

The first attachment is the body. When the soul comes at the back of the Eye Center, and it starts associating itself with the body, it builds the ego around the body. So, that is the first attachment. Now, because the soul is encaged in the body, it has to think of everything, and it has to take care of the body. The body needs clothing. It needs food. It needs air and water. So, all the things that the body needs are what the soul has to now think about, and it has to work towards that. So, that is the first bondage that the soul is tied up in, with the body.

After that, when the child grows, the parents get the child married. And then, he has a wife to attend to. So, that is the second bondage. Now, the person has to think about himself and his

wife. And, he has to take care of all the needs of both of them. He has to search for a livelihood and he has to make a home, and all of those things. So, the soul gets attached into all of this.

After the wife, when the two are there, they want a progeny, they want a child. So, the third is the child. So, now, they have the child to care for. The soul is now worried about the child, the upkeep of the child, and the education of the child, and the nurturing of the child, and all of those things attached around the child. So, now, this is the third bondage that the soul is getting tied up in.

Now, after the child, when people get older, they want to see their grandchildren. And, they have this urge to see their children having children. So, they start getting attached around their grandchildren.

And that is how, thinking about all of these bondages and attachments, day and night, the soul becomes sorrowful.

* * *

Baba Ji used to, often, relate this story. There were three friends, and they went out for a walk. And, while they were walking, there was a temple on the way. So, they went into that temple. This was a very old temple, built of stones, and there was a very big deity of Lord Ganapati, that was there inside.

One of them went in, and he saw this huge deity of Ganapati, it was made of stone. And, since it was very big, the stomach of Ganapati was also very large. So, this person started touching that stomach of that deity. When he touched it, he felt the deity, the idol, was very cold.

The priest used to give a bath to that idol regularly. In that place, in that temple, that idol had become very cold. So, when he moved his hand around the stomach of that idol, he felt that this stone, this idol, was so cold. And, as he touched that stomach, because this idol was so large, the navel of this idol was also quite deep. He felt, "If I put my finger inside that naval, that must be even cooler. Let me just feel it." So, he put his finger inside.

Now, that navel was quite deep inside, and there was a scorpion inside. So, that scorpion stung this person, who had put his finger inside, and he got bitten. Now, he didn't shout. However, he felt, "If I now tell my two other friends that I have got bitten like this, then they will make a mockery of me." So, he came out.

He quietly called one of them inside, and he said, "Come, see this idol." And when he came inside, he said, "See? Touch that stomach of the idol. See how cold it is."

And that person started putting his hand around the stomach of that idol and feeling how cold and seeing how cold it was.

Thereafter, he wanted to motivate him to put his finger in that navel. So, he said, "See? Outside it is cold, but in the navel, it is really cold. Put your finger inside and see!"

So, he also put his finger inside and, similarly, the scorpion stung even the second person. Now, he took out his finger and he started almost screaming, but the first friend said, "Be quiet. The third one is left. We'll have to get him."

Both of them now went out and got the third person, and they said, "You are sweating outside. Go inside and see in the temple. It's so cold."

So, they brought him in. They, similarly, told him also to touch that stomach of the idol, and then, to put his finger inside the navel. Similarly, the scorpion stung the third person also. He started screaming, and these two told him, "That's fine. We also got bitten like that only."

He said, "Why didn't you tell me before?" And they said, "But then, you would be laughing at both of us!"

* * *

So, this is how the world is. And, all the older generation that is there, they have been bitten by the 'scorpion', by their families, and they have been through all of this, and they've been through all these problems.

When they see their child, they don't want the child to get off scot-free and running, so they also get him 'stung' in a marriage. So, that way, they get him married, and then, after he has two or three children, he gets thoroughly domesticated. And then, when he goes and he complains to his parents about the problems he's facing in life, they tell him, "Look, even we have gone through all of this. So, that's not a problem. You should go through this."

That is how this world is. The soul gets bound by its body, and then by the spouse, and then by the children, then by the grandchildren, and then, the great-grandchildren. And that's how the whole lifespan of a person passes away in this sorrow only.

The Masters say, "This life, which is given to you, is a very precious gem. It is the only door to go back to God Almighty. When you pass this and you miss this opportunity, then you go back in the cycle of life and death in the 8.4 million life forms."

But, no one listens and, accordingly, in all of these attachments, the life ends. And, finally, the soul is put back in the chaurasi and, again, there it is in deep anguish and sorrow. But, then, there is no one to listen to it.

This human life is very precious, and that doesn't come back easily. So, the soul then goes into these different life forms. It is put in the life forms of trees, insects, animals, etc., so it is continuously in anguish and in sorrow there. In these 8.4 million life forms, there are nearly 3

million different forms of plants, and about 2.7 million forms of different insects, and about 1.4 million life forms of birds. And there are 900,000 life forms that stay in water. In the rest of the 400,000 life forms, there are the gods, goddesses, human forms, and all the yaakshas and gandharvas also. So, that way, once the soul falls back into this chaurasi, it goes through all of these life forms, and then, comes back in the human form.

Teesar bandhan putr bichaaro,
Chautha naati maan.
Naati ke kaheen naati hove,
Phir kaho kaun thikaan.

So, that way, after the children, the grandchildren, and the great-grandchildren, the bondage continues. And, in between these, the soul leaves that body.

Dhan sampatti aur haat haveli,
Yah bandhan kya karoon bakhaan.
Chaularr pachlarr satlarr rasari,
Baandh liya ab bahu-bidh taan.

After the bondages of these bodies, there are umpteen numbers of other bondages, like our houses, our farms, and so many other things that we start possessing. And, the soul keeps getting entangled in the attachments of all of these. So, that way, all these seven or eight larger attachments engulf the soul, and the soul is completely entangled in that.

It's like we have our farmland, and we have to think about what we're going to do with that. If there is wealth in our possession, then we are worried about how we will be utilizing that wealth, or whether that wealth is going to be secure and safe.

So, all these kinds of attachments, these continuously keep increasing.

Masters say that, nevertheless, we have to be in this world. We are here, along with all of these. But then, how should one tread through these attachments? How should one tread through this world? One should act selflessly. And one should not get too attached in everything that one is doing.

It is only when we are doing our karmas, we are doing our actions with the attachment associated with that we are, then, building up our karmas. But, if we are doing the same action without that attachment, then this karma doesn't build up. So, these attachments are so overpowering that the soul forgets about itself. The soul forgets about God Almighty and about the way of going back to God Almighty because, in these attachments, the soul completely identifies with this. It starts

believing all this to be real. And, beyond the mundane things that we are doing, beyond our families, beyond these attachments, we are unable to look up and think.

* * *

This is another example. Once, there was a shepherd and he took his animals to graze. And he kept going a little further into the forest where there was a lion staying. So, when he took these animals to graze, he went deeper into the forest. And then, in a cave, a lioness had had two cubs, and those cubs were playing there. And, this shepherd went near that cave.

So, when that shepherd went there, he saw these two cubs. Now, one of the cubs ran away, and the other, out of fear, stayed there. So, he saw this cub and he picked up the cub. And then, he nurtured the cub, he brought it back, and that cub was fed with goat's milk. And the cub was small. When all these small animals are there, they're not harmful. So, therefore, he nurtured it, along with the rest of the goats.

But, as that cub grew up, along with the other sheep and goats, it gained its normal form of a lion. So, it grew hair and it grew into a very large lion. But, that lion was identifying itself with the other goats and sheep there with that shepherd. And, it would play with them and it would stay with them only.

So, once it so happened that that shepherd, again, went into that forest. And he took all his goats and sheep there and, along with that, that lion, which had been domesticated by him, also came.

Now, when he went there, there was this other lion, this other cub, which had grown in the wild. And, that lion was very surprised to see that this lion is roaming around like this with the other sheep and goats. So, that lion came near this lion and he spoke to him in his ear and asked him, "Who are you?"

This lion replied to him, "I am a goat here."

So, that lion said, "No, no, no. You are not a goat. You are a lion."

This domesticated lion refused to believe. He said, "No, no. I am a goat."

So, this other lion, this wild lion, took that other lion to a nearby rivulet. And there, where the water was still, he showed his reflection. And he said, "See your reflection? And, see my reflection? Is there any difference between us?"

That lion said, "There's no difference now." He saw that he looked similar.

So, this wild lion then told him, "Okay. Now, you roar like I am going to roar, and just see."

So, both of them then roared loudly, and with two lions roaring like that, the entire jungle emptied out. The shepherd ran away. The goats ran away. Everybody ran away. And, this lion understood what he truly was.

* * *

That is what happens when Masters come and They tell us, "You are the soul. You are not the body." But, everyone refuses to believe that. They identify themselves with the body.

So, what the Masters then do is that They give us Simran. And, by doing Simran and Dhyan, our attention starts getting focused back at our seat, where the soul is, behind the Eye Center. There, in that 'rivulet', is the Sound Current, which is synonymous to the rivulet of the lion, where we see the reflection. There, we see our own selves. We see our own soul. And the Masters show us that there. So there, when the soul awakens, it sees itself, we come to know that we are the soul and we are not the body.

So, until we actually realize ourselves like that, we do not truly understand the meaning of the Satsang also.

Kaise chhotan hoe tumhaara,
Gahre khoonte garre nidaan.
Mare bina tum chhoto naheen,
Jeete ji tum suno na kaan.

Swami Ji Maharaj has illustrated all these different attachments, and He says, "How are you, as a jiva, going to get liberated from these attachments, because these attachments are anchored in hell. Kal and Maya have created these attachments. They are all anchored in hell. So, you will only be able to get relieved of these attachments after your death."

Even when we come and listen to Satsangs and we attend Satsangs and carefully listen, even then, when we go back home, we listen to our mind. We don't listen to the Masters.

The mind tricks us into doing our karmas. It makes us sin. It makes us build up our karmas, and it doesn't allow us to listen, the soul to listen, to the Masters. So, the mind has become so impure that, when the Masters explain to us in the Satsang and we listen, even if there is some little bit of impact, even then, because of the impurity of the mind, it mixes up everything. And, again, it puts the soul into duality, into these attachments.

Jagat laaj aur kul maryaada,
Yah bandhan sab oopar thaan.
Leek puraani kabhi na chhorro,
Jo choorro to jag ki haan.

When Swami Ji Maharaj further says, "Beyond all these attachments, there is also this ego around, what we are, our creed, our color, and our stature in society, and all of these other things that we build our egos around."

So, it is like the old pathway that the older generations have all followed, and we want to follow that same path. And we are not concerned about where that is taking us, but we want to just follow that path.

By our fortune, if we get the fortune of the company of the Masters, and we are able to, with Their Satsang, transform ourselves, that is the only way of salvation out of this. Otherwise, there is no other solution. There is no other way out.

Kya kya kahoon bipat main tumhaari,
Bhatko joni bhooti masaan.

Swami Ji Maharaj says, "Beyond this, the soul also goes into forms like ghosts, and it goes into all those lower life forms, where it suffers a lot." So, what is it that takes us there and makes us suffer there? It is these same attachments. It is our karmas, which take us there. And that's where we get down and go into those lower forms and suffer.

* * *

Sawan Singh Ji Maharaj had a house near this Murree Pahar, that is, a hill. And He had built a house around there. And there was a very large tree, a babul. This land had been allotted to Him by the government, and He had made His house there.

So, there was a ghost who used to stay on that tree. And, when the sangat used to come to take Darshan of Sawan Singh Ji Maharaj, oftentimes, they would see this ghost. So, the satsangis would get scared, and they would tell Sawan Singh Ji Maharaj also, "This house, which you have taken, is in a very desolate place. And, there is this ghost also. Many times, we go back in the night, or we are coming in the night, so it should not happen that this ghost, then, attacks us, or does something untoward."

But then, Sawan Singh Ji Maharaj told them, "It is unfortunate, but that soul is very good. The ghost is there for some unfortunate action. He has to take this form of a ghost, but he was, earlier, a Muslim fakir. And that soul has done devotion earlier and it knows that, by staying here and by getting Darshan, its karmas are getting redeemed, and it will get free soon. It is a good soul and it will not attack you. So, all of you need not fear for that ghost."

So, even with devotion, souls have to suffer these kinds of situations.

Tum tho jagat satya kar pakada,
Kyonkar paavo naam nishaan.

Bedee tauk hathkadi baandhe,
Kaal kotari kasht samaan.

Swami Ji Maharaj says, "There is a lot of suffering that the jiva has to undergo as a result of these attachments. And the agents of death come, and all these yamdoots come, and they shackle the soul, and they take the soul and punish it. And then, after that, they push it into this cycle of life and death again."

Because the mind is so attached here, it refuses to leave the attachments that it has around it at the time of death. And that is why, when the angels of death come, they start beating that soul, and they start telling it, "These attachments have to be left here. These do not belong to you."

And that is how they beat and take out the soul from this attachment.

So, Mahatmas say, "We have come empty-handed in this world, and we will be returning empty-handed. Whatever we are getting for these 'four days' that we live here in this world, is all belonging to Kal and Maya." And these have been given according to the Pralabdh karmas of the soul. All these are given here and, at the time of death, we have to leave all of these things here only and go.

Kaal dusht tumhen bahu bidh baandha,
Tum khush hoke raho galtaan.
Aise moorakh dukh sukh jaana,
Kya kahoon ajab sujaan.

Swami Ji Maharaj says, "This is how Kal has entangled the soul in so many ropes of attachments." It is like a hunter who catches pigeons. He spreads a net on the ground, and he nails that net into the ground, and he throws various grains there to attract the pigeons. So, when one pigeon sees that food, it comes. And, looking at that pigeon, another pigeon comes, and so on, so forth. A lot of pigeons come to eat those grains. And when there are a lot of pigeons around there eating, the rope of that net is with this hunter, and he pulls that rope.

Now, when he pulls that, all the legs of those pigeons get entangled in that net. And they are unable to fly because it is nailed down into the ground. And, that way, he catches all the pigeons. And then, he puts them in a bag and makes them his food.

That is how Kal has also entangled the jiva. He has thrown the grains of attachments of these bondages of the family, of wealth, of different kinds of possessions, and all of these other attachments that we have. So, when the jiva comes and starts eating this 'grain', these attachments, Kal and Maya then, after that, grab that jiva and put it back in the 8.4 million life forms.

Sharam karo kuchh lajja thaano,
Naheen jam-pur ka bhogo daan,
Radhaswami saran gaho ab,
To kuchh paa'o un se daan.

Swami Ji Maharaj, after explaining all of this, says, "If you want to get out of these attachments, then you should go to Radhaswami." He means the Masters. So, when you go to a Master, He will show you the solution. He will show you the Path back to God Almighty. And He will help to take you back to God Almighty. So, the only way to get out of these attachments is to surrender to the Will of the Masters. And there is no other solution; there is no other way, or exit, out of this.

Sharam karo kuchh lajja thaano,
Naheen jam-pur ka bhogo daan.
Radhaswami saran gaho ab,
To kuchh paa'o un se daan.

Radhaswami.

7

Meditation Talk
03 Jan 2017 – Morning

This Human Life Form Is The Most Precious Life Form Amongst All The Creations

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SANT JI WOULD OFTEN MENTION in His Satsangs, "You should leave a hundred things and sit for Satsang, and leave a thousand things and sit for meditation." Because this is our true work. It is the work that has been entrusted to us for being given a human life form. Because, in other life forms, we have been taking care of families, like we do now. But the only thing that we cannot do in other life forms is the devotion of God Almighty.

When we are going through the chaurasi, and we are suffering, and we are pleading to God Almighty, He graces us by giving us this small period of time as a human being. And that is given as a gift, or a Grace, of God Almighty.

This human life form is the most precious life form amongst all the Creations. And it is a very precious period and time that is given to us. In this life form, we are able to get ourselves elevated from a human to God, and the entire Creation that God has created, He has kept within this human life form. But, if we use this life form and we get scattered in our attachments with the world, and we waste this precious opportunity, the only thing that is left with us at the time of death is repentance, because all these attachments that we are currently pursuing are all attached with the body, and they will be left behind with the body.

The only attachment that we have with God Almighty is the devotion and the Masters because it is only our Master Who takes on this responsibility of taking us back to our True Home and God Almighty. And He holds our hand and He guides us back to God Almighty, and He doesn't leave it till He has left us rested with God Almighty.

At the time of death, all our beloved ones, all our attachments, everything that we have here, bid us, "Adieu." They leave us here. It is only our Master Who, at that very difficult moment, comes and He gives us His Darshan and He showers His Grace within. The Masters Who have given you initiation, all the Masters Who have given initiation, will come and definitely grace Their initiate and take that soul.

Therefore, we should have our love and devotion at the Feet of our Master. And, every day, we should listen to Satsang. And, every day, we should spend time doing our meditation. Just like we take out time for all our worldly activities, we should also, necessarily, take out time and set our timetable for sitting for the devotion of God Almighty, for doing meditation.

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So, it is morning time and this is a good time. Our mind is quiet, and a quiet mind is good for meditation. We should make the most of this time, close our eyes, and sit for meditation.

8

Meditation Talk
03 Jan 2017 – Afternoon

The When And Where Of Focusing Our Simran, Dhyan, And Bhajan

SAINTS AND MAHATMAS, during initiation, talk about three practices. The first is Simran. The second is Dhyan, where you contemplate on the Form of the Master at the back of the Eye Center. And the third is Bhajan, where you listen to the Holy Sound Current.

Our attention today is all focused outwardly in all worldly matters. To bring back that attention and focus it within, the Masters give us these Five Names that we repeat, and that Simran and the contemplation of the Master within help us. These two practices help to get our attention focused inward.

We need repetition to cut repetition. Right now, we are repeating the thoughts and our outwardly pursuits in our mind. So, the Simran helps us, the repetition of the Naam helps us, to cut that outward repetition. And we are all the time contemplating on things outside. And the contemplation of the Master within helps to, again, focus the attention and contemplation within.

Our soul is at the back of the Eye Center. And the Sound Current is also reverberating at the back of the Eye Center. So, listening to that and focusing within, is what Dhyan is.

The third thing is Bhajan. When we do Bhajan, we try to listen to the Sound Current resonating at the back of the Eye Center. When we sit for our Bhajan, we should try to simply see, try to look within with our inner eye, and try to listen within with our inner ear. At that time, we should not be doing our Simran.

When we do our meditation, the focus should be more to do our Simran and Dhyan, that is, the Simran and the contemplation of the Master within. We should spend more and more time doing that when we sit for meditation. While we are doing our Simran, and while we are contemplating on the Master within, at that time, it is likely that we may hear the Sound Current also. But, we should not focus on the Sound Current. We should stay focused on the Simran and we should stay focused on contemplating the Form of our Master within.

We should focus on these things one at a time. As our Simran improves, as our contemplation within of the Form of the Master improves, automatically, the listening to the Sound Current will also improve. So, we should focus on one thing at a time.

It is Simran and Dhyan, which help us to come above from the six chakras to the seventh, and focus at the back of the Eye Center. Only with Simran and Dhyan, we are able to cross this Path. And, thereafter, it is the Shabd, which takes us further. And that is the true Shabd behind the Eye Center.

When we do our Simran and Dhyan, and the attention of the soul gets focused at the back of the Eye Center, the Radiant Form of the Master is sitting there at the back of the Eye Center, and we get to see the Radiant Form of the Master there. So, when we focus at the back of the Eye Center, and we manifest the Radiant Form of the Master within, then, with the Grace of the Master, He takes us and gets us to do the darshan of Jyoti. And, after that, we can start hearing the Sound Current.

The Sound Current that we are all listening to when we are doing our meditation now, or even when we are doing Bhajan now, is the Sound Current coming from the six chakras that are there below the Eye Center. So, when we go within, and when we go at the back of the Eye Center and, with the Grace of the Master, the Sound Current manifests, that is Anahad Shabd. And that is the true Sound Current that will take us back. And that Sound will never stop. That Sound will continuously be resonating there, and that is the True Sound that will take us back to God Almighty.

It is only after we are able to completely, inwardly focus our attention and go to the back of the Eye Center with the help of Simran and Dhyan then, with the Grace of the Master, the true Sound Current, that is, Anahad Shabd, will manifest. So, below that, till we come to the back of the Eye Center, our focus should be to improve our Simran and Dhyan.

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So, the atmosphere is quiet. We should make the most of this. We should get connected with Simran and Dhyan. So, close your eyes.

9

SATSANG
03 Jan 2017 – Afternoon

Transformation Comes By Imbibing The Words Of The Masters Given In Satsang

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The paathi sings the Bani of Sant Paltu Sahib from the book: Paltu Sahib ki Bani, Part II, pg 8

Bina satsang na katha hari naam ki,
Bina satsang na katha hari naam ki,
Bina hari naam na moh bhaagai.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. The life of Paltu Sahib was very much like the life of Ajaib Singh Ji Maharaj. He also spent about seventeen years doing pranayamas and other rituals. And he had also attained riddhis and siddhis, spiritual powers, but there was no peace of mind. It was only later that Guru Gobind Sahib initiated him and he came on the Path of Surat Shabd Yoga. And then, thereafter, He preached the Surat Shabd Yoga, and He was a very fearless Saint.

This is His Bani, and He says, "Without Satsang, one doesn't know the glory of Naam." Because a lot of talk is there about Naam, but most people don't know what Naam means. So, a lot of people misunderstand Naam to be some mantras, or they also misunderstand it to be the name of some deities or gods, like Ram. They mistake Naam for all of this. But, Naam is a very great thing, and that is the Naam that has been spoken of by the Masters.

So, Swami Ji Maharaj has said, "Naam is a very great thing. All the fifty-two letters, everything, all the literature, the Vedas, the Puranas, the Scriptures, all of that which is written, is all contained within the fifty-two letters. All of this is contained within Naam." And, ultimately, these fifty-two letters will perish. All that is written here will all perish. But, Naam will not perish like this.

Everything that we see or listen to, by our ears and eyes here, is all destined to come to an end. Everything here will be destroyed. But the Naam that the Masters speak of, that is the Naam, which can only be seen and heard by the eyes and the ears of the soul.

The Sound Current comes from God Almighty, and it resonates at the back of the Eye Center. That is the Sound Current, which is called Naam by the Masters. Masters have sung the glory of

that Naam. And, it is only by going and attending to Satsangs, and the company of the Masters, that one comes to know of Naam, and one comes to know of what is true and what is false. So, it is only in the Satsang that one comes to know of the importance of this human form and human life that we have, which the Masters explain to us.

So, why have we got this human life? What is the purpose behind this life? What, actually, are we doing instead? All of this is explained to us, and we come to know of all of this, only by means of a Satsang in the company of the Masters. Masters also explain that, only through a Satsang, we come to know of Who is a Satguru, who is a satsangi, how is God Almighty, and all of the things surrounding that. All that is understood only by means of a Satsang, coming to it, and having it explained by the Masters.

Paltu Sahib says, "Till we get Satsang, we do not understand the true meaning of Naam, and the reality of it." So, once we come to know of this in the Satsang, then we get connected with Simran Dhyan. And then, the attachments that we are all entangled in, we start getting out of those attachments. As we do our Simran, the attachments that we have with the outwardly world and all around us, all that starts getting cut off, and we start getting love and affection at the feet of the Satguru.

So, Paltu Sahib says, "Till we get a Satsang, we will not know the importance of Naam. And, till we get Naam, we will not be able to get ourselves free from these attachments that we have around us."

Moh baage bina mukti n milaigi,
Moh baage bina mukti n milaigi,
Mukti bin naahin anuraag laagai.

Then, He says, "Till we cut off all our attachments, we will not get salvation. And, if we do not get our salvation, we do not free our soul, we will not be able to get and understand true devotion."

In this world, there are two types of love. One is the love, which is associated with our body and our being here, all our attachments, love and affection for all around us. And the other is what is called as anuraag, and that is the love between the soul and the Oversoul, or God Almighty.

Impure love is the love that we have around here. And, pure love is the love between the soul and God Almighty. That is also the love between a disciple and his Master.

So, till we are able to get out of our attachments, we will not be able to get salvation and free our soul. And, if we are not able to get our salvation, true devotion, or anuraag, we will not be able to develop that love for the Satguru and for God Almighty.

* * *

There is the story of Mansur. He was a great merchant in Afghanistan. He used to purchase things there and he would sell them in India. And then, once in India, he got a Master and he got initiation. And, he also was a great meditator. So, this is a story about him.

So, after Mansur got initiated, He stayed here. And, in His meditation, He focused within and He got salvation and He went and met God Almighty within. And, after His stay here in India, He went back to Afghanistan. And there, He kept repeating this word 'Anal Hagg, Anal Hagg. Anal Hagg means 'I am God Almighty'. So, He was so much in love that He said this, and He would roam around in the plains of Afghanistan, saying this.

News spread and people took offense to this. And the priest even complained to the calipha, the king there, about Mansur.

So, the king then handed this matter to his kazi, his chief priest, and he told him, "You award appropriate punishment for this action of Mansur."

The kazi was very jealous of Mansur and he did not like Mansur. So, he got this opportunity of punishing Him, and he ordered the guards to cut His limbs first, and then, cut His body also and, finally, hang Him.

So, when they were taking Mansur for awarding this punishment, there were other mahatmas also that saw Mansur, and they said, "See the love that this person has." So, they asked Mansur what Love meant. And what is Love?

Mansur said, "If you want to see what Love is, then you wait for three days."

So, when they started the punishment, they first cut His hands off. Then, Mansur started laughing, and saying, "You have cut these physical hands of mine, but my hands are at the Feet of God Almighty."

And then, they cut His legs off. And then, Mansur said, "You cut, again, my physical legs, but my legs are in the dargah of God Almighty."

So then, the kazi said, "He's talking too much. You cut His tongue off."

When they came to cut His tongue, He told them to wait for a minute. And then, He closed His eyes and He prayed and He thanked God Almighty. He said, "O, God Almighty, You are so gracious. You are so gracious that they have cut my hands off, they have cut my legs off, and I haven't even felt the pain of an ant biting me. So, you are so gracious." So then, He called them, and told them, "Okay. Now, you come and cut my tongue off also."

So then, after this, there are spears, which are put in the ground, and they throw the person on the spears from the top. And then, the spears pierce the person from the bottom and come out from the head. That is how a person was given a sentence of death there.

So, They put Him at the altar and, from there, they pushed Him over. When he died like that there, his blood had spilled all over. The sound of 'Anal Hagg, Anal Hagg started coming from all of those droplets of blood. When this started happening, the kazi said, "This is not right." So, he said, "Collect all of this, and burn it." So, when they collected all of that, they burned all these things, the blood and everything.

Then, the next day, after it had all burned down and was ash then, from the ash also, this sound of 'Anal Hagg, Anal Hagg started coming. So then, the kazi felt, "This is also not right. You take all the ash and throw it in the river." They collected all this ash, and they took it to the river, and they started throwing this in the river, then again, from the river also, this same sound, 'Anal Hagg, Anal Hagg, started coming.

So, when this was done, the river and God Almighty got very angry, and the river started flowing and it started flooding the area, and the flood started building up towards the city.

Now, Mansur had earlier told His disciples, "This is all going to happen. And when all this happens, you take my pajamas, and when the river comes towards the city, you put these pajamas in the river, and then, that will quell the anger of the river and it won't come, it won't hurt everybody."

So, those were the three days. The first day, when they tortured and killed Him, the Anal Hagg, the sound, kept coming. And then, the next day, from the ashes, the sound came. And the third day, it was from the river. So, that is how this Love is. This is what Anal Hagg is.

* * *

By doing Simran when there is this Love between the soul and God Almighty, each cell of our body, each drop of our blood and flesh, all of them get completely soaked in this Love. And, that is how the Love emanates from each and every cell of the body.

That is why Paltu Sahib says, "Without mukti, we will not be able to get salvation. And, without salvation, we will not be able to develop the Anal Hagg, or the love for God Almighty."

Bina anuraag se bhakti na milaigi,
Bina anuraag se bhakti na milaigi,
Bhakti bin prem ur naahin jaagai.

So, therefore, He says, "Till we develop, the love for God Almighty, to go and meet God Almighty, we cannot say that we are doing our devotion." Till we develop that anuraag, that love, we cannot say that we are doing our devotion. And, if we are not doing our devotion, we will not be able to develop that love for God Almighty or go back to God Almighty.

Prem bin naam na naam bin sant na,

Prem bin naam na naam bin sant na,
Paltu satsang bardaan maangai.

Paltu Sahib says, "Without love, there are no Saints. And, without Saints, there is no Naam. So, Naam, Saints, and Love, all of these are the same thing." Therefore, Masters say, "Our soul is also Love. God Almighty is also Love. And, the Path for the soul to go back to God Almighty is also Love."

Prem bin naam na naam bin sant na,
Prem bin naam na naam bin sant na,
Paltu satsang bardaan maangai.

Paltu Sahib says, "O God Almighty, give me the boon of Satsang because, only with Satsang, I will be able to discern and I will be able to get to understand my Master and go within."

Without Satsang, we do not understand the true meaning of this life. We feel that this life has been given to us to attend to all the things around us, to attend to our families, and our businesses, etc., and, basically, to enjoy life. But, Masters come, and They explain to us, "No. This life has not been given you to you to do all of these things. But, this is a very precious jewel that has been given to you to do the devotion of God Almighty and get rid of the cycle of sorrow that you are in."

And then, even after we get into the company, we feel, "Okay, we are quite young. Now, let us enjoy life, and then, when we are old, maybe around sixty, seventy years old, we should start our devotion."

Masters say, "No. You have to do your devotion when you are young only, because, as we get older, our faculties, our senses, all get weak. And then, it is very difficult to do our meditation and practices." Masters say that you should do it when all of these faculties are working well, all of your senses are working well.

So, Masters say, "There is no time~~s~~ specification, or age specification, to start doing your devotion."

Prahlad and Dru, they started meditating when they were five and about three and a half years old. So, there is no limitation on your age for starting to do your devotion.

Paltu Sahib says, "O God Almighty, please give me the boon of Satsang so that, with Satsang, I will keep my attention focused at the Feet of the Masters."

Kaun tu sakas hai chet kar aap ko,
Kaun tu sakas hai chet kar aap ko,
Kahaa tu aayi kai mann laaya.

Paltu Sahib has explained the importance of Satsang. Now, He talks about the human body, the human form.

He asks a question to the human being, and says, "Who are you? Where have you come from? And, what have you become here?" He questions us saying, "You are identifying yourself with this body, but this body is different. This place around you, which you are identifying with, is, again, not your True Home. Your True Home is somewhere else."

He says, "This life, which has been given to you as a human being, this life is given to you to redeem your deeds. It's been given to you for a short span of time, and you are not this body. You are the person who is running this body. You are the soul who is running this body. If you were the body, then all of these things around you would have been, actually, yours. But, they are not yours."

So, who is yours? God Almighty is yours. The place of God Almighty is your place. This place around you is not your place. He says, "Where there is no Kal, there is no night, there is no day, and there is bliss at all times, that is your True Home." There, it rains nectar all the time. And there, the soul becomes God Almighty. And, it is completely imbibed in God Almighty. That is your place.

The soul is a form of Light and Sound of God Almighty. It is not this body. It is not the body of any of the 8.4 million life forms. The soul is not a male or female.

But, here, it has taken different bodies. It has become a male or a female here. It has become an elephant here, or it has become an ant here. But, it is neither of these. So, there is only one form of the soul. And, that soul can go into the smallest of bodies, like an ant, and it can go into the biggest of bodies, like an elephant. But, the soul is the soul.

So, when the soul goes back to God Almighty and, from there, it sees the entire Creation, it can see everything from there. The situation is that the soul was a princess and was to marry a prince and stay with a king in a palace but, instead, she has married a beggar, and she is suffering now.

So, what is she reduced to now? She has married a beggar and, now, while that beggar cleans the streets, she has to carry the burden of all of the filth that he puts in the basket on her head. So, the soul was the princess and she should have its rightful place with God Almighty, to be as a part of God Almighty. But, instead, she has married the mind, as a beggar.

And, what is the mind doing? It is constantly building up karmas and loading all these karmas on the head of the soul. Now, to settle all those karmas, all those deeds that the mind is constantly putting on the head of the soul, she has to, unfortunately, go again and again in this cycle of life and death and redeem all of these karmas.

So, the Master says, "Now, it is time to stop. Okay, you have done all these karmas in the past. But, now is the time to stop, to relook at what you're doing, to spend your time in Bhajan Simran, and to have a purer life, so that you help the Master also in taking you back to God Almighty." Because, if we don't do that, then what happens is that, we have to redeem those karmas on our body. We have to go through suffering. And, when we are suffering, even our Master is suffering. Even He feels sad and He also suffers.

Kethik ber tu gayaa tagaay hai,
Kethik ber tu gayaa tagaay hai,
Apana bhedh tu nahi paaya.

Paltu Sahib says, "Whenever God Almighty in the past has given you this opportunity of a human life form, mind and Maya, Kal and Maya, have always deluded you, and they have always kept you away from Reality." Whenever the soul takes birth in a human life form, in the womb of the mother, the soul is kept on two supports of Light and Sound.

So, when the soul is in the womb, it is supported by the Sound Current, by the Light and the Sound. And, because it is connected with the Sound Current, it is aware of all of its previous lives, all of the things that it has done in the past. And that is because it is connected with the Sound Current. And it also grows. The body forms also because it is connected with the Sound Current. So, it is connected with the Sound Current. It is connected with God Almighty. And there, the soul is aware of all of the previous lives and it sees for itself, what kind of suffering it has gone through in the previous lives. And it also sees and realizes that it is encaged in this dark chamber.

So, there, because it sees so much suffering that it has gone through, and it is scared of the dark chamber that it is encaged in, the soul prays to God Almighty, and it is constantly in prayer. It prays to God Almighty, "You please take me out of this, and as soon as I get out of this, I will only do your devotion. And I will not do any other thing. I will, absolutely, not do any other thing."

So, what happens is that, after nine months, when the body is born, the baby comes out, Maya covers the soul with its curtain of illusion. And, with that, the Sound Current stops, and the soul can no longer hear or see the Sound Current, because of this veil of illusion put by Maya. As soon as the baby is born, it comes out, and as soon as it comes out, the connection with the Sound Current is lost, as it cannot see or hear the Sound Current. And that is why the baby cries as soon as it is born. So then, it is fed milk. And then, it is fed other things. And then, all its family members get together, so the illusion that it has been covered in, that starts building up. And it completely forgets the promises that it had made to God Almighty. And, thereafter, the baby gets into this 'mine' and 'me' and all of that, and it completely forgets God Almighty.

So, therefore, Masters come and remind us that, in the womb, you had promised to God Almighty to do the devotion, but you have come here and, now, have completely forgotten. Because you were remembering God Almighty in the womb, He was taking care of you and protecting you there. And now, you have come out and you've completely forgotten God Almighty. But, if you do the same prayer and you remain in touch with God Almighty here, then He will take care of you, even in your life here.

So, God Almighty has kept His entire Creation within this human form and He also is residing within. And the Path to meet Him is also created within the human form. So, all that, He has done within the human form.

Bhatak yeh mitaigi kaam tab hoyagaa,
Bhatak yeh mitaigi kaam tab hoyagaa,
Kethik ber tu bhatak aaaya.

Paltu Sahib says, "When will you stop your wandering? You will stop your wandering when you go within and when you, again, manifest that Light and Sound within."

Once you manifest that Light and Sound within, you will be able to get out of this wandering of life and death, and life and death again. When we do our meditation and go within, we manifest the Radiant Form of the Master within. Then, with His Grace, He gets us to see the Jyoti again. He gets us to get a glimpse of the Jyoti, and He manifests the Sound Current within. And, thereafter, the soul climbs up each plane on the Light and Sound Current, and the Master is there at each of these planes, waiting for us.

Daas paltu kahe hoy sanskaar jab,
Daas paltu kahe hoy sanskaar jab,
Bina satsang na chutein maaya.

Paltu Sahib says, "When you have sanskaras, you have good sanskaras, that is, you have, in your previous births, attempted devotion, you have done your devotion to God Almighty, whatever forms you have done, those are the sanskaras that are imbibed in you." And the impressions that are imbibed in you, those impressions are what help you to get to a Satsang and, thereafter, get Naam and go within.

So, only when one has these impressions of previous births, when they go to Satsang, and they listen to the Master talking there, then each word that the Master says creates an impression. It creates a transformation. It brings about a transformation in that person. So, this comes with the previous life impressions that they have.

Without impressions, there are so many people who listen to Satsang every day, and they listen from one ear, take it out from the other ear, and there is no impact.

It is only because of impressions that we listen to the Satsang and, those words spoken by the Masters, they bring about a transformation in us. And then, we follow the Path, as per the Teachings of the Masters. And when we follow the Teachings of the Master, we listen to them, and then, we ponder on those Teachings, we think about them then, definitely, what the Masters say will bring about a transformation in the way we look at things and the way we go about our daily lives. And then, we imbibe what is said in the Satsangs in our daily lives. And our thought processes change, the way we look at things change, and we transform ourselves completely.

Satsangis should follow the Teachings of the Masters. When the Masters talk in the Satsangs, they should listen to those Satsangs and they should, thereafter, imbibe that, think about that, ponder on what is said, and bring it into their thought processes and into their behaviors. Such that, when someone sees a satsangi, he should know that this person is truly a disciple of a great Master.

If we listen to Satsangs and we do not think about those Satsangs, we do not imbibe those Satsangs or Teachings of the Masters within us, then we will not be able to bring about a transformation within us. Then, we are only as good as any other outsider.

Satsangs have a lot of power if we are able to imbibe what is said in the Satsang in our daily lives.

* * *

When I was in Bombay, I listened to only one Satsang. And this was also a taped Satsang, because Baba Ji was, in those days, in Bangalore. But, when I listened to that Satsang, I thought a lot on that Satsang, and that Satsang gave me a lot of answers to my questions, and it resolved a lot of things that were on my mind. And, with that one Satsang only, because I thought so much on that, and I brought it into my being, that helped me completely transform.

I used to listen to Satsangs every day, and when I went back from the Satsang hall, when I walked back home also, I would think on that Satsang. Then, in the night, while sleeping also, I would think about the Satsang. And, in the morning, when I went for my work also, I used to keep thinking about what was said in the Satsang.

So, in only about one and a half months of listening to the Satsangs like that, that so radically transformed me, because I developed such a strong pang of separation with the Satguru, or the Master, that I felt like leaving everything and going to Bangalore. After about a month and a half, I left for Bangalore, only with trousers and a shirt. And, thereafter, when I met Baba Ji here, I stayed here only for fourteen years. I never returned.

* * *

So, Satsang is a very great thing. It is very powerful. It is very powerful when one listens to it and thinks about it and brings it into his life. He imbibes it and makes it a part of his life.

The other thing is Simran. If we do Simran as our daily routine, when we're doing everything, we continue to do Simran, we can watch for ourselves, how fast it will be able to transform us, and changes a person from a human being to God Almighty.

But, if we listen to Satsangs and we do not imbibe that and make it a part of our daily lives, we take initiation but we don't do Simran, then we will be as we were. There will be no change. There will be no transformation.

Daas paltu kahe hoy sanskaar jab,
Daas paltu kahe hoy sanskaar jab,
Bina satsang na chutein maaya.

Radhaswami.

10

Meditation Talk
04 Jan 2017 – Morning

In The Kali Yuga, The Masters Have Adopted Different Practices

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IN THE EARLIER YUGAS, there were different spiritual practices than what are followed now, like pranayama, Ashtanga Yoga, and other such practices.

In Sat Yuga, the life of a human being was a hundred thousand years. And the strength of a human being was equal to ten thousand elephants. In those days, because of the strength and the long life they had, they used to do these kinds of very austere practices, like pranayama, Ashtanga Yoga, and japas and tapas. But, as life progressed, the karmas built up and, with the more karmas, the lifespan was reduced.

After that, in the Treta Yuga, the lifespan was reduced to ten thousand years and, likewise, the strength of a human being was reduced to one thousand elephants. But, even then, the lifespan was quite long and people were very strong, and they could still continue to do such fasting and austere practices.

In Dwapar Yuga, again, the lifespan was reduced to a thousand years, and the power of a person was further reduced to one elephant. Even then, people could do pranayamas, and they would live a celibate life, and they would still retain that strength to do the pranayamas.

But, in the Kali Yuga, the lifespan is reduced to even less than a hundred years and the human being has become quite weak. So, Masters have adopted different practices in this yuga.

The Surat Shabd Yoga that the Masters preach can be done by a child as young as six years, and a person as old as one hundred years. So, this is a very simple practice, and we should focus our attention on this practice because we have taken initiation to get rid of all our sorrows of life and death. This is a simple practice where you do not have to do any fasting. You do not have to go in the jungle, or you do not have to do any austere practices. It is a very simple path.

In the early morning, from 3:00 to 6:00, the Masters call this the Amrit Vela. This is a very good time for meditation because the mind is very quiet during this time. And even family members are asleep. So, one should wash the face and sit for meditation during this time.

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So, it is morning time. We should make the most of this time. Let's close our eyes and sit for meditation and do our Simran and Dhyan very lovingly.

11

Meditation Talk
04 Jan 2017 – Afternoon

When We Follow The Masters Instructions, They Are Better Able To Help Us

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I PRAY TO THE FEET of my Masters, SomAjaib, Who have made this poor soul fit for doing the Seva. I got the opportunity of doing seva at the feet of Baba Somanath Ji for only three years. And I got a longer duration of eleven years to do seva at the feet of Sant Ajaib Singh Ji.

Baba Somanath Ji showered a lot of Grace on me and He molded my soul. In the short span of three years, He gave me seva at the ashram and He made me do Simran. He showered His Grace on improving my Simran. And, in about one and a half years, of the experiences I got, I could not have gotten over a very long duration also. So, it was His Grace. He made me do seva and He gave me the duty to do seva in such a situation that was quite difficult. So, it is always the Grace of the Masters, Who get seva done by the disciples, and then, let them get the praise for doing that seva also.

Then, when Sant Ji came, I used to do the seva. He gave me seva of taking people from Andhra and Karnataka. About one hundred, one hundred ten people at a time used to come with me to the program. So, when Sant Ji would initiate them, I would be in that session, and I would help in translating to these people, who would come from Andhra and Karnataka. And Sant Ji showered His Grace and many people got initiated like that.

Even today, there are a lot of disciples in Andhra, whom Sant Ji has initiated, though they have not had the opportunity of spending much time with Sant Ji. But, there are a large number of disciples there.

Around November of 1985, when I went there, He asked me to do the seva here in Andhra, and all that is happening here is with His Grace. So, He even showered Grace by helping me monetarily. When the sevadars would give seva to Sant Ji, He would collect that, and then, on the last day, He would put it in a bag and give it to me and tell me that I should go back and spend it on the ashram and seva here. So, it is only with His Grace that the Guddella Ashram has been built and whatever it has become today. And, therefore, I have also named it Som-Ajaib Kripa Ashram.

Saints are very gracious and They shower a lot of Grace on the souls. We cannot fathom the amount of Grace that They shower on us. But, we should follow Their Teachings and we should follow Their instructions. On a small instruction to me — that I should go to Andhra — I went to Andhra. I followed that instruction.

So, we should make it a point to follow what our Masters instruct us to do. When we follow Their instructions and follow the Path that They have told us to do, then we get Their Grace, and They are also better able to help us.

Even today, when I initiate, it is these two great Masters Who are taking the responsibility and helping the souls. Even today. Because this is being done with Their instructions and They are taking the responsibility.

So, therefore, when They have initiated us, we should follow Their instructions that They've given us to be able to do as They have directed us to do. And we should do meditation every day like we have been told during the time of initiation. We should not listen to our mind. Our mind is the agent of Kal, and the pursuit of Kal is always to make sure that the soul stays away from this Path.

We should listen to Satsang every day. When we listen to Satsang, we should follow the Teachings, the explanations, which are given in the Satsang. And, that way, we will get the benefit every day.

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So, the time is good and the atmosphere is quiet. We should make the most of this, and we should sit and close our eyes and sit for meditation.

12

SATSANG
04 Jan 2017 – Afternoon

What Is Bhakti? What Is Devotion?

The paathi sings the Bani of Sant Kabir Sahib from the book: Kabeer Saaki Sangrah

Bhakti katin durlabh mahaa,
Bhesh sugam niz soy,
Bhakti katin durlabh mahaa,
Bhesh sugam niz soy,
Bhakti niyaari bhesh te,
Yeh jaane sab koy.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has talked and tried to explain, "What is bhakti? What is devotion?" Kabir Sahib says, "There is a lot of difference between devotion and outward appearances."

What is a bhes? Bhes is one's outwardly appearances? Many people adorn saffron clothes, they wear the rudraksha, maalaas or garlands, and they carry this kamandalu, and they roam around. Outwardly, they appear austere, but inwardly, they have all the attachments of the world. But, there is a huge difference between devotion and such outwardly appearances.

Devotion is something, which is far above all of these outward appearances. In devotion, one is forever attuned to God Almighty and is completely intoxicated with the love and affection for God Almighty and his Master. For that devotee, even if he is going about all his worldly activities, he is still attuned within at the Feet of his Master, or God Almighty, and that is the difference. So, even if he is attached outwardly, he is doing actions outwardly, he is attached to God within.

It is the mind, which is the reason for us to be here. All of this, relating to salvation and being bound here, is all related to the mind. We may leave one body, but the mind will still be there.

The soul has free will. The soul belongs to God Almighty. All the bondage that it is going through, and all the attachments that it has, are all caused by the mind. So, it is the mind, which carries all of the filth of the karmas, and it keeps the soul bound. The soul is in love with the mind today. And that is why it is getting pushed and pulled in the chaurasi.

The body is simply a house on rent. It is something that we will be leaving here.

So, the salvation lies in getting the soul freed from the mind, and that is the Path, which is shown to us by the Masters through Their Satsangs. When the mind listens to the Satsangs, the impressions of the Satsangs come on it, and then, gradually, it starts getting transformed as a result of that. Once the mind is freed, then the soul is freed. So, the crux of it is to ensure that the mind and the soul get unshackled. The mind gets free of all of these attachments and baggage that it is carrying.

Therefore, there is a difference between outwardly adorning our body, which we are going to be leaving back here. That adornment is immaterial. It is the mind that has to be free. So, in all of the life forms that the soul gets encaged in, it is always with the mind. So, the mind and the soul are attached together in all of the life forms. These bodies, we keep shedding off one by one. So, bodies keep changing. It is the mind and the soul, which are attached. And, therefore, the transition from bondage to salvation lies in freeing the mind.

So, all the measures that the Masters have made, and all the practices that They have created, are all about getting the mind freed up. And with the Satsang, Simran, Dhyan, Bhajan, all these are measures to ensure that the mind gets free. And when the mind starts focusing within, as opposed to outwardly, then it leaves the six chakras and comes behind the Eye Center. And, at the Eye Center, once it is connected with the Sound Current, then it comes to know what it is. And then, it gets free at that time.

Therefore, Kabir Sahib is making a distinction between a devotee and devotion, and his outward appearance. He says, "Outward appearance is just the adornment of the body. But, the devotion is about doing your Simran, Dhyan, Bhajan, and continuously remaining attuned within."

Bhakti padaarath jab mile,
Jab guru hoy sahaay,
Bhakti padaarath jab mile,
Jab guru hoy sahaay,
Prem preet ki bhakti jo,
Pooran bhaag milaay.

Kabir Sahib says, "It is the Master Who graces us, and He brings us on the Path of devotion." So, devotion is a boon given by the Masters to us. Once we get in the company of a True Master then, following the Teachings of the Master, when the mind starts getting attuned within, then that devotion commences.

Otherwise, what happens is people try to do their devotion, but that outwardly devotion, without the Grace of a True Master, is all within the realm of the mind. So, they're being fooled by their own mind in doing their devotion.

So, it is with great fortune and Grace that we get true devotion as a boon to us.

* * *

I told this story about Rajjab earlier. He was a soul with past impressions. However, a lot of deeds and karmas were there around him. Now, he was getting married and he was going to be taken in that wedding procession. This was about a hundred, a hundred fifty years back. And, in those days, these wedding processions would be on foot, people would carry the bridegroom on a horse, and there would be a long procession that would accompany that.

So, there were about two hundred people, and they were taking Rajjab for getting him married, and they were going in this marriage procession. When this procession had gone about ten to twelve kilometers, the ashram of Dadu Dayal Sahib was there on the way. And, while they were passing that in the early morning, Dadu Dayal Ji was sitting below a tree and He was brushing His teeth.

When Rajjab saw this, he said, "That is good fortune to see the Master on the way to my marriage." So, he thought of getting off his horse and going and taking the blessings of the Master.

When he bowed down to take the blessings of Dadu Dayal, Dadu Dayal Ji saw Rajjab and saw that he had a lot of devotion within him. So, He just uttered this line, "Rajjab, you're doing a hilarious thing. You have come to this world for doing devotion. This body has been given to you for doing your devotion, but then, you are making a way, you are making a path, for Kal."

Now, what Dadu Dayal Ji uttered made a deep impression on Rajjab and, immediately, he came and sat there besides Dadu Dayal. So, he sat there next to Dadu Dayal Ji, and said, "I've decided I'm not going to get married now." There was this whole procession around with all these people, and they all started shouting at him. And then, they all started shouting at Dadu Dayal Ji also, and they said, "We think that You have done some mantra, or You have used some mystic power and converted this person, and his mind has suddenly changed."

But, Dadu Dayal Ji said, "I have not given any curse, nor have I said anything like that. You are free to take him for the marriage."

So then, people still were trying to convince him a lot to come, but he refused. And then, finally, what he did was, he took off all his clothes, which he had worn for the marriage, and he just sat there in his banyan and underwear and he kept his clothes away. Then, people tried to convince him but, finally, he refused. So, they made his younger brother wear those clothes, and then, they took him for that marriage.

So, thereafter, Rajjab never left Dadu Dayal Ji's ashram. He was there. He would do seva and he would do Bhajan. Continuously, he was in seva and Bhajan, and he became a great

gurumukh, after some time, of Dadu Dayal Ji. So, after Dadu Dayal Ji, Rajjab continued in that ashram, and that gaddi of Dadu Dayal Ji was given to Rajjab only.

So, therefore, this love and affection, this devotion with such love and affection, is the uppermost.

Sabse kahai pukaar ke,
Kya pandit kya sekh,
Sabse kahai pukaar ke,
Kya pandit kya sekh,
Bhakti tani sabhade gahai,
Bahuri na kaachai bhekh.

Kabir Sahib says, "I keep repeating, again and again, to everyone, from a pundit to a sheikh, and I keep telling them that they should do their devotion, they should do their Bhajan Simran. And I keep repeating this to everybody."

Kabir Sahib was preaching in those days when deity worship and all of these outwardly rituals, practices, were very prevalent, and everyone was completely, outwardly, doing all these practices. So, it was during that time that Kabir Sahib manifested Himself in a human life and He did these preachings. He had to change the very orthodox thought in those days.

All of these people were very orthodox, and they had to be brought on the Path of Sant Mat. A lot of priests felt offended by this, and it got to the point where the kazis decided to punish Him. They tied Kabir Sahib with chains. His legs and hands were chained, and then they threw Him in a river. But, nothing happened to Kabir Sahib. Thereafter, they tried to, again, kill Him by intoxicating a wild elephant. And they put Kabir Sahib in the same compound with that elephant but, again, nothing happened. The elephant didn't do anything to Him. So, after this, they again tried to put Him in a big cauldron, and they boiled that water. In that boiling water, they put Kabir Sahib. Whenever they did such things, it always appeared that, when they did this action against Him, He would always appear sitting next to Sikandar Lodi, the king of that place. So, looking at this, Sikandar Lodi was amazed. And, finally, Sikandar Lodi got initiated by Kabir Sahib.

Dekha dekhi bhakti ka,
Kabahu na chadasi rang,
Bipati pade yo chaadasi,
Dekha dekhi bhakti ka,
Kabahu na chadasi rang,
Jyon kenchuli buvang.

Now, Kabir Sahib says, "When one goes to attend a Satsang, seeing him attend, there is another person who joins him then, so on, so forth, a third and fourth person joins in, just because the

others are going to Satsang." So, Kabir Sahib says, "For such people who attend, they will not get colored in the meaning of the Satsang." He says, "You should go with the love and affection to God Almighty, and with the thought of doing devotion. You should realize that you have been given this human life for doing this devotion. And then, with that love and affection, when you go and listen to the Masters, you get success on this Path."

What happens is, in a family, when someone takes initiation or goes to Satsangs and is devoted in this, then, sometimes they insist that the other members of the family also should attend the Satsang. They should also get initiated. And then, they make these other members of their family also take initiation. But, oftentimes, what happens is that such people, who have not taken that initiation with that faith and affection and love for the Master and have no understanding of why they are doing this, such people, later in life, when they face difficulties, they quickly fall off the Path.

So, therefore, Kabir Sahib says, "Those people, who just see others doing it, and they blindly just do it because someone else is doing it, for such people, they will not then get the color of devotion."

Tote mein bhakti karein,
Tha ka naam sapooth,
Tote mein bhakti karein,
Tha ka naam sapooth,
Maaya dhaari maskare,
Kethe hi gaye ooth.

Kabir Sahib says, "Those who, despite difficulties, continue to stay on the Path, and continue to have love and affection for their Master, they are the true 'sons' of the Masters. And they will be successful on this Path."

Everyone has his measure of joy and sorrow, which he enjoys or he suffers as a result of the past deeds, of his past karmas, that he has been given for this lifespan. But, those people who get swayed by such ups and downs, and they get off the Path and do not continue with their love and affection for the Master, they fall away from devotion. For those who have also got a lot of wealth and who have got a lot of joy, they also tend to forget their Masters, because they then start enjoying that luxury of that wealth. They start figuring out different ways of enjoying that good fortune that they have had. Even such people fall away from the Path and they fall away from their devotion.

So, we should look at both sides of our experiences, our ups and downs, our joys and sorrows, with equanimity. And we should stay focused on our purpose of devotion. That is what is required on this Path because this Path is relieving us of this whole the sorrow of life and death. And, this wealth and this joy, which we face for a very temporary phase, takes us to hell after

this. So, whatever it be, whether it is pleasure, or whether it is sorrow, we should continue to have our love and affection at the feet of our Master.

Ajaib Singh Ji's foster parents were very wealthy, and they had hundreds of acres of land, which Sant Ji, ultimately, donated. He did not take all of that wealth. He simply donated all of that. So, He gave it to a lot of poor people, about four or five acres each, He donated like that. And He was, forever, in the love and affection for his Master Kirpal, and He was always devoted to Master Kirpal.

Why do we do all this devotion? This is so that we can get out of this sorrow of life and death.

Dekha dekhi pakadsi,
Gayi chinak mein choot.
Dekha dekhi pakadsi,
Gayi chinak mein choot.
Koi birala jan baahure,
Satguru swami moot.

Kabir Sahib says, "Seeing one satsangi, another comes, and so on, so forth. People look at each other and come for this, on this Path. But then, at the slightest difficulty, all of these people walk away from this Path, because these people do not have true love and affection for God Almighty and for their Master. And, therefore, the mind deludes them very quickly." Because, if we do not have love and affection for our Master, then we will not be successful in our Bhajan also, because our mind will forever be lost in the attachments outside. So, therefore, we'll not be successful in the Bhajan. Because the mind is attached outside in worldly matters, it is always inclined towards that.

So, when we sit for our Bhajan also, that focus is towards all of the worldly matters. And, since there is no love and affection at the Feet of the Master, the focus and attention do not come within.

Therefore, Masters say, "You have to stay and live in this world and do all of your activities that you are doing, take care of your families, and do everything else. But, within, you should always be having love and affection at the Feet of the Master." Your focus within should always be at the Feet of the Master, because all the outward attachments that we have are only there for a few days. And, once we leave this body, then all of these are going to be left back behind anyways.

If there is one true relation, that relation is between the Master and the disciple because, at the time of death, which is the most difficult of times, when the whole world stands aside, it is only the Master Who comes. And then, He gives His Grace and Darshan to the soul and protects the soul.

So, who can we say is ours? It is only one who is ours in this lifetime and who will be ours after this lifetime. So, this, whom we can call ours, is only the Master, because here, when we do our Bhajan Simran, the Master tries to help the disciple as far as possible. And later, within also, the Master helps the soul. And in higher planes also, when the soul is traveling through those planes, the Master is forever along with the soul. So, therefore, it is the Master only Who is going to be with us here, and after this.

Mahatmas say, "Whatever duties you have here, whatever give-and-take you have here, you should perform that." That is as per your karmas. But don't identify yourself with all of these outwardly things that are here, all this give-and-take. You should not identify with that. You should, forever, believe that all this belongs to your Master. And that should be the attitude for going about our lives.

Gyaan sampooran na bidha,
Hirada nahi judai,
Gyaan sampooran na bidha,
Hirada nahi judai,
Dekha dekhi bhakti ka,
Rang nahi taharaayi.

Kabir Sahib says, "Till we go within and we see the Radiant Form of the Master, which manifests within, till then, we cannot say that we have true devotion. Because, inside, when we see the Radiant Form of the Master, we also see what He is actually, and how He's helping so many souls and His devotees." We, automatically, start loving, and our affection, automatically, builds up, once we go within.

So, until such time that we go within and manifest the Radiant Form of the Master, outwardly also, when we are sitting, it is important for us to do our devotion of doing Simran and Bhajan regularly. When we sit for our Simran and Bhajan and Dhyan, the Master is always within. He is always seeing what you're doing, and He showers His Grace on you also.

So, we should do our Bhajan Simran every day. We should listen to Satsang, and do our Bhajan and Simran every day.

Prem bina jo bhakti hai,
So niz dimbh vichaar,
Prem bina jo bhakti hai,
So niz dimbh vichaar,
Udr bharan ke kaarane,
Janam gavaayo saar.

Kabir Sahib says, "When we do devotion without love, it is not as useful or as potent. But, nevertheless, we should do it, even if we do not have that much love and affection. We should

still continue doing our devotion." What we do as worldly people is, basically, we give priority to all our outward activities, all of the worldly activities that we do, are a priority to us. And we give much less priority, or lower priority, to our Bhajan Simran and devotion. But, this world that we are giving priority to, and which is all our focus today, that, at the time of death, is going to leave us. We, oftentimes, see our relatives also. They come empty-handed, after that, they go back empty-handed. We have seen that. But yet, we somehow do not get motivated to do our devotion completely at the Feet of our Master, because the mind often deludes us. The mind always deludes us, and it throws us far away from the devotion of the Masters.

So, therefore, Masters say, "As you do more and more of your Simran, and you try to do as much Simran as possible, with that, each Simran that we do, our karmas keep getting reduced. And, as our karmas get reduced, our love and affection towards our Master increases."

Jaan bhakti ka nit maran,
Anjaane ka raaz,
Jaan bhakti ka nit maran,
Anjaane ka raaz,
Sar avsar samje nahi,
Pet bharan se kaaz.

Kabir Sahib says, "For a worldly person, he doesn't understand devotion, because his whole life goes away in just attending to mundane activities and filling his stomach. But, a devotee understands what devotion is because he lives every day and he dies every day. When he does his devotion, he withdraws and he comes back in the body every day."

So, that living and dying is the study that Sant Mat teaches us, that is, this Path. Because, once we come to know about how to die, that fear of death goes away. As a satsangi, since we know how this process happens, we lose the fear of death. And, for a satsangi, the time of death is like the joy of a bridegroom at the time of his marriage. So, when we do our devotion with love and affection at the Feet of the Master then, with the Grace of the Master, this will happen.

Khet bigadiyo khartuaa,
Sabha bigaari koor,
Khet bigadiyo khartuaa,
Sabha bigaari koor,
Bhakti bigaari laalchi,
Jyo kesar mein dhoor.

Kabir Sahib says, "The seeds that we plant in the field, they get spoiled with this unwanted grass that comes around it." So, in the same way, in a meeting, in a gathering, where someone is sitting with anger, such a person spoils the entire gathering. Like that, our greed also destroys our devotion. In the same way, like when some other dust or some other filth mixes with saffron, it reduces the value of saffron.

Devotion gets destroyed by our greed, the same way an angry person destroys a peaceful gathering, or the same way unwanted grass pulls out all the nutrients that are required for the seeds that we have planted in the field and do not let those seeds fructify.

So, therefore, Kabir Sahib says, "Those who are greedy or angry or are lustful, they will not be able to get success on this Path." He says, "Greed will destroy our devotion."

Timir gaya rabi dekhte,
Kubudhi gayi guru gyaan,
Timir gaya rabi dekhte,
Kubudhi gayi guru gyaan,
Sumati gayi ik lobh tein,
Bhakti gayi abhimaan.

Kabir Sahib says, "Like the darkness of the night engulfs everything but, in the morning, with the first ray of the sun, the darkness disappears, and no one knows where it goes." The same way, with the manifestation of the Master within, our ignorance gets permanently scattered. Our lack of our understanding of all this gets completely dissipated, or completely destroyed, once we manifest the Form of the Master within.

So, the darkness of our ignorance, which we have carried for so many millions of lives, that darkness or ignorance is completely removed with the first ray of the Master, when He manifests Himself within. Like that, our devotion, which we have for the Masters, that also gets destroyed when we get greedy, or we fall to our greed. He also says, "Those people, who are ignorant about all of this, they do not understand this. And then, they denigrate the Masters."

Bhakti bhaav bhaadon nadi,
Sabai chaleen ghahraaye;
Bhakti bhaav bhaadon nadi,
Sabai chaleen ghahraaye;
Sarita soi saraahiye,
Jo jeth maas thahraaye.

Kabir Sahib says, "The devotion is not like that river which is caused by the rains. So, when the rains come, it floods, and then the river flows. And then, after the rains, it dries up. So, this is not devotion."

So it is similar when we go to the ashram, we go to our Master, and we get all the facilities there and we do our devotion. But then, at the slightest difficulty, we forget all of that. We leave all of that. That is not devotion. Devotion is like that river, which flows perennially, and it doesn't dry up in the summer.

So, during difficult times, or where we are faced with some difficulties, if we do not sway from this Path and we continue to remain devoted, that is true devotion, because we will get our joys and sorrows as per our karmas. They keep coming. But we should not get swayed by that and forget about our devotion, and get carried away by those things. We should continue to remain unfaltering in our devotion, despite our ups and downs. We should be continuous in our practices. We should do our Simran and Bhajan every day. And, as we do our practice, and we do more Simran, we will be successful that much faster. So, even when you go back from here, when you go back to your respective homes, then you should continue to do your Bhajan Simran. And, even when you have spare time there, you should use that time for doing your devotion, because that is our true work.

Everything else that we are doing is working for others. So, like that, we work for our families, when we do our jobs, or we do our businesses, we are working for that employer, or working for our business. Our true work is for our soul. And, that is something we should not forget because, if we don't do that, then the rest is all futile.

Bhakti bhaav bhaadon nadi,
Sabai chaleen ghahraaye;
Bhakti bhaav bhaadon nadi,
Sabai chaleen ghahraaye;
Sarita soi saraahiye,
Jo jeth maas thahraaye.

Radhaswami.

13

Meditation Talk
05 Jan 2017 – Morning

Every Day, From 3:00 To 6:00 AM, I Take A Basket Of Grace On My Head — But, There Are No Takers

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ONCE, FOR THE DARSHAN of Sawan Singh Ji Maharaj, four satsangis came. They were very well off. They were M.P.'s, M.L.A.'s, and wealthy people. But, they were satsangis. So, they came to meet Sawan Singh Ji Maharaj.

They were sitting there, taking His Darshan, and Bibi Lajo prepared tea and gave them tea. And, after the Darshan, they were preparing to leave. So, while they were leaving, they said, "Please, shower Grace on us."

After they said that, Sawan Singh Ji Maharaj looked at them, and, He started laughing. And, then, He kept laughing. And He kept laughing for quite some time.

It came to a point where Bibi Lajo requested Sawan Singh Ji Maharaj, and said, "They have asked You for Grace and You are laughing for such a long time."

So, Sawan Singh Ji Maharaj told her, "Every day, from 3:00 to 6:00 AM, I take a basket of Grace on my head and I take it to everybody to shower Grace on them. But, then, I find that there is nobody, there are no takers for that Grace. So, most of them are asleep. There are others who are doing some other things. There are very few who are partially awake and doing some meditation, then I shower a little bit of Grace on them. And then, I carry that Grace back here. And then, these people are asking me for Grace. So, Grace is not given like that. Grace is something that you work, and then you get Grace. You don't ask for Grace like that."

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You may sit in any corner of the world and sit for your meditation. Your Master is always within you, and He will always shower Grace on you. Outwardly, we may keep repeating and we may keep asking for Grace from the Masters, but we are unable to get that Grace, or assimilate that Grace. It is only with the Bhajan Simran that we are able to assimilate the Grace that the Masters are showering on us.

So, we do our meditation, our Bhajan Simran, for the salvation of our own soul. But, that pleases the Master, and then, He showers Grace, for free, on us. Once the Master initiates us, then He is always waiting at the Tenth Door. He is always waiting for us to clear our nine doors and come to the Tenth Door.

When we have taken initiation, we have taken the responsibility. Our responsibilities have actually increased. We have now one responsibility of sitting for two to two and a half hours every day, sitting for our Bhajan Simran meditation. And, with that, the responsibility is for us to clear our nine doors and go to the Tenth Door.

Once we reach there, we see that the Master is waiting there. He is sitting there, waiting for us, and He is sitting to Grace us there. And, once we reach there, He comes with all the Grace that He has, and He showers us with a lot of Grace, with all of that Grace.

So, therefore, we should do our Bhajan Simran. And, every day, we should endeavor to increase our Bhajan Simran, the time that we sit for our Bhajan Simran. And we should never forget the purpose for which we have been given this human life, to get salvation.

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So, the atmosphere is quiet and good. We should use this time, close our eyes, and get connected to Bhajan Simran.

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Meditation Talk
05 Jan 2017 – Afternoon

Sant Ji's Lifelong Search For God Almighty And His Master

WHEN WE LOOK at the life sketches of Masters, we see that, in their lives, They have sacrificed so much, and They have spent so much time in the remembrance of God Almighty and in doing Their meditation.

If we see the life sketch of Sant Ji, even in His life, He spent His whole life doing devotion of God Almighty. And, as and when He got different masters, who taught him different practices, he followed those. He even did the jap of 'Hey Ram, Hey Gobind'.

He did this jap when he was in the Army also. Then, he met some masters who taught him to do jaldhara. So, he also did this jaldhara. He also, later, did the panch dhuni, which is sitting in the summer with fires lit around, while you are sitting.

So, there are three or four fires that are lit around and, in the hot sun, one sits in the middle. And the jatharagni is the agni within. That is also lit. So, that is one of the difficult austerities one does.

Thereafter, he met Bishan Das Ji. And Bishan Das Ji gave him the initiation of two Shabds. And, thereafter, he was doing the practice of these two Shabds. He did this practice of these two Shabds for quite a long time, and then, during this period, he also met Sawan Singh Ji Maharaj.

So, he also did seva in the ashram there at Beas. And, when he asked for initiation to Sawan Singh Ji Maharaj, he was told by Sawan Singh Ji Maharaj that he would get his Master who would come to him and give him initiation.

He also went to Mastana Ji when Sawan Singh Ji Maharaj left His body. He came to know about Mastana Ji, and he also visited Mastana Ji. So, when he asked Mastana Ji also, and he met Mastana Ji, he felt that He would be his Master, but then, Mastana Ji also told him, "Someone else will be initiating you."

A few years later, Kirpal Singh Ji sent a message to him that He would come. And Sant Ji was staying in the desert in Rajasthan. Kirpal Singh Ji came there by Jeep. He, Himself, came all that distance and gave His initiation there.

So, when he got initiated by Kirpal Singh Ji, and he got the Teachings from Kirpal Singh Ji, that is when he got peace of mind. Thereafter, he also did devotion underground for five years.

Sant Ji spent His whole life like that, in austerities and in the search of God Almighty. And He has initiated us. He has brought us on this Path and He has sowed this tree of devotion in us.

So, it is very important for us to also grow that tree. Because, if we don't do that, we don't nurture that devotion, and we don't keep doing our Bhajan Simran regularly, then that devotion also becomes weak and the mind gains prowess. It becomes stronger and gets the better of us.

You are indeed fortunate to get initiation from such a great Master. So, it is important for you to follow that Path and do your Bhajan Simran.

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So, the atmosphere is good. We should make the most of it. We should close our eyes and do our Bhajan Simran.

15

SATSANG
05 Jan 2017 – Afternoon

Saints Do Not Have This Concept Of 'Friends And Enemies' — They Treat Everybody Equally

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The paathi sings the Bani of Sant Paltu Sahib from the book: Paltu Sahib ki Bani, Part II, pg 6

Dhany hai sant niz dhaam sukh chaad ke,
Dhany hai sant niz dhaam sukh chaad ke,
Aan ke kaaz ko deh dhaara.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib says, "The Masters, They leave Their place, Their home of bliss, of permanent bliss, and They come and adorn this body simply for the benefit of others."

Kabir Sahib also says, "The trees, they bear fruit for the benefit of others. When the tree bears fruit, it hangs with the weight of that fruit, it bends down, and people throw stones at the tree. Still, it gives the fruit to those people." So, the tree doesn't bear fruit for eating or consuming it itself. It bears the fruit for the benefit of others.

The other example is of a pond, which collects the water from different streams. And it collects the water and keeps it for people or others to use. So, so many birds and so many animals quench their thirst in that. And, it is also used for agriculture. So, that pond also does this selflessly. It holds the water for others. It doesn't drink its own water.

The third example is that of Masters, of Saints. They come into this world and They adorn this body. They take on all these hardships only for the benefit of others, to awaken all those souls who have gone to sleep here. The whole world's thinking is only limited to their own benefit or the benefit of their near and dear ones. But, it is only the Saints Who think for the benefit of everyone. So, They come to give salvation to those souls, who are in sorrow here, who are sad here, and who are tied up in this lifecycle. So, They come and awaken them and help them to go back to their True Home.

So, time and again, other worldly people, who feel offended by the selfless Teachings of these Saints, they also trouble and give a lot of hardship to those Saints also. Even Jesus Christ, Who had come to awaken souls, even He was put under a lot of hardship, and people put a crown of

thorns on Him, and they put Him on the cross. Even Sant Tabrez, because of this caste-ism and other things, other matters of religion, was also given a lot of suffering, and they skinned him alive. So, like that, even Mansur, and Sarmad, and such other Saints were also troubled, and They were also given such ill- treatment.

Saints do not come into this world for any particular group of people or any particular religion. Their intent is only to awaken the souls, to give Their simple message to the souls, to take them back. So, time and again, Saints come from Their blissful places, They adorn this body of filth, and They go from place to place to awaken those souls, to take them back to their True Home. So, They do not come for Their own pleasure or benefit, They come to do this selfless service.

So, like the tree, the pond, and the Masters, the fourth example that Kabir Sahib gives is that of clouds. They assimilate all the water and moisture, and they carry sweet water, and they give rains to the parched lands. They give water all around. Without clouds, we will not get water. We will die of thirst and hunger. We will not be able to produce food, and animals will not get to drink water, or eat food. There are so many trees on rocky mountains. For almost eight months, they remain completely thirsty without any water or food. And, it is the clouds, which then give them that water for about three to four months. So, therefore, even clouds assume their form for the selfless service of others.

Paltu Sahib says, "Those Saints are great Who assume these lives and adorn these bodies, or get into these bodies, leaving Their beautiful place for the selfless service of others."

Gyaan samser le,
Paiti samsaar mein,
Gyaan samser le,
Paiti samsaar mein,
Sakal sansaar ka moh taara.

Paltu Sahib says, "Those Saints come into this world with Their sword of Knowledge, with their sword of Awareness. And They, with that sword of Awareness, destroy the darkness of ignorance." The soul is in this darkness of ignorance, and it has been under its influence for several millions of lives. It has given control to greed, anger, lust, and ego. So, the Saints come to awaken the soul and show it the brightness. Saints go from place to place and They awaken souls there, who are lost in such ignorance, and who are in sorrow.

At the time of giving the souls, when God Almighty, had given these souls to Niranjan, He had given His promise to these souls. So, only such souls come to the Masters. When God Almighty had given a store of souls, a small store of souls, to Niranjan, He had asked those souls whether they would like to go to Niranjan. About seventy-five percent of those souls were willing and ready to go to Niranjan, but about twenty-five percent were not keen to go to Niranjan.

God Almighty told them and gave them a promise, "You go to Niranjan, and if you suffer there, or if you are unhappy there and you remember me, then I will come to get you back." So, it is only those souls who are here, and when they go through this suffering, and they remember God Almighty, God Almighty comes and awakens them to take them back.

Preeti sab se karai mitra aur dusht se,
Preeti sab se karai mitra aur dusht se,
Bhali aru buri dohu sees dhaara.

Saints, when they come to this world, They treat both the good people and the bad people equally, and They treat both of them alike. They embrace everybody, those people who have good deeds, and those who have sins. They embrace both of them. Saints do not have this concept of 'friends and enemies'. They treat everybody equally. They do not distinguish between a friend and an enemy. And, whoever goes to the Saints, they always benefit from the Saints. It is only about preparing our own utensil when we go to the Masters. So, those who go there with different kinds of feelings, they are able to assimilate that benefit from the Masters according to the utensil that they carry.

Therefore, Masters say, "Go to the Masters with love and affection. Go to Their Satsang. Try to imbibe all of what is said in that Satsang, and bring it into your life."

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Another example is that of Shivaji Maharaj and his guru. His guru was Guru Ramdas, who was a yogi. So, Shivaji was the King of Maharashtra and he was one of the more favorite disciples of Guru Ramdas. When Shivaji Maharaj went to Ramdas, he bowed down prostrate, and he said, "My body, my mind, and my wealth is all yours."

So, Ramdas Ji was pleased with what Shivaji said. And Guru Ramdas felt that, being a king, he comes here and he says this. So, he felt happy. And, he used to stay on his loincloth and he used to have a saffron shawl on top, a small cloth, actually. He tore a small piece of that cloth and he gave it to Shivaji. He told Shivaji Maharaj, "You keep this always with you."

So, Shivaji Maharaj thought, "If I keep this in my pocket then, while washing the clothes, maybe, the washerman will see it and throw it away. Or, if I keep it in the cupboards at home, then it will stay at home. Ramdas Ji has told me to keep it with my self." So, what he decided was that using the turban he was wearing as a king, he tied this piece of cloth to the turban itself so that it would always stay with him, so that the grace of his Master would always stay on his head.

Shivaji Maharaj had given one of the forts, which he had conquered in Sajjangad. He had given this fort to Ramdas Ji to run his ashram. This fort was on top of a hill, and Shivaji Maharaj would also go to the ashram quite often. So, when he would often go to the ashram, other people

in the ashram, who were residents there, they would feel a little envious of Shivaji Maharaj, because they would feel that, "The Master is treating Shivaji Maharaj differently, and that is only because he is a king. So, he is treated well, because he is a king."

Ramdas Ji was also aware of this. He also knew how these people were feeling envious. So, once, he created an incident so that their eyes would open. Once, after Shivaji left from the fort, Ramdas Ji said that his stomach is hurting, and he lied down. He was pretending that his stomach was in pain. He said that nobody should visit him because his stomach is aching and everyone should stay away. This went on for about two or three days. He didn't eat anything and he was just lying down.

So, those people would often ask, people around were very worried, and they asked him if they could get some medicine for him, which would help him. But, he didn't open his mouth. He didn't say anything. He just pretended that he had that pain.

This news reached Shivaji Maharaj also. So, Shivaji Maharaj immediately went to the ashram. He tied his horse at the foot of that hill and went up. And he bowed down to Ramdas Ji. Those same people told Shivaji, "Three days he's been unwell. You could have come earlier. Now, he is not talking to us. But, at least, you could have come earlier and asked him and helped him."

Shivaji Maharaj asked Ramdas Ji whether he wanted some medicine, or whether he wanted something that would help him get better. Ramdas Maharaj Ji said, "No, medicine is not going to help me. What I need is something which is quite difficult."

Shivaji Maharaj said, "You please tell me. However difficult it is, I will get it."

Ramdas Maharaj told him, "If you can get me the milk of a tigress, then I can apply that milk on my stomach, on my navel, and that will alleviate my pain, and I will get better."

Shivaji Maharaj said that he would get it. Everyone else got very scared at this thought. But, Shivaji Maharaj said that he would get that milk. And, as a king, he was aware of the whole geography of that area, and he knew where tigers and tigresses were staying.

So, Shivaji Maharaj set out to get that milk of the tigress. And, while he was going, he thought, "This is going to be quite difficult, to get milk from a tigress. And, even to hold that milk, a container or a utensil to hold that milk has to be of gold because, in any other container, that milk would get spoiled." So, he went to his palace and he got this gold utensil, a gold container. And, he set out on his horse to get that milk. He went in the forest where he thought that tigress would be. He reached there at about 5:30 in the evening. And there were two small cubs that were playing there.

And, as soon as they saw Shivaji, they ran inside a cave. So, he tied his horse at a little distance away. And then, he felt that, because the cubs had run inside, the tigress and tiger may be there

inside that cave. But, when he went inside, he found that the tiger and tigress both were out. They had gone out for hunting, so they were not there. So, when he went inside the cave, it was all dark. And, at one place inside the cave, there was light coming in from the top of that cave. So, he went and stood there in that light. The tigress had sensed or smelled Shivaji, and the tigress started coming back to the cave. So, she was roaring and she was very angry when she came. This tigress was very angry and she felt that this person had come to hurt her cubs.

Now, Shivaji was thinking, "If I kill this tigress, then I will not be able to get the milk. But, I have to get the milk, so I'll have to keep the tigress alive. Even if I am hurt in the process, I'll have to go through that." So, he was doing his Simran and standing there, waiting for that tigress. When she came, the cubs went to her, and she then calmed down a bit. She saw Shivaji there, but she didn't do anything. She then lied down and the cubs started feeding.

So, Shivaji felt that his guru had showered his grace so that the tigress didn't attack him, or do anything. He quietly went and he also got that milk from that tigress. The cubs were also drinking milk and they were feeding, and Shivaji also got some milk there, and he put it in that container. He took a little milk, and then, he left from there. He went back to his horse and went back to the ashram.

It was quite dark by the time he got to the ashram. But, before he reached there, in that darkness, all the other people in the ashram were feeling relieved. They felt that it is dark and, by now, Shivaji must be dead. That tiger and tigress must've killed him. They were quite happy that, now, they will get more attention from their Master. So, they were shocked to see in that darkness, when Shivaji walked in with that gold container. And they were quite amazed to see that he had, actually, got that milk. And then, Shivaji Maharaj placed that milk next to Ramdas Ji and said that he had got his medicine for him.

When he got the container, Ramdas Ji took that container, and then he applied that milk on his stomach, and he said, "Yes, now I am feeling better. This has helped me." Then, he asked Shivaji that, "Son, how did you get this?" So, all were standing around and watching, and Shivaji explained what had happened. He said that he went there and he kept seva as his main objective. He didn't bother about his own life. He didn't bother about all the danger around him and everything. But, it was only for seva that he did this. That is how the others realized why Shivaji was given so much importance by Ramdas Ji.

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So, therefore, Masters treat everyone equally. They give Their Grace and They shower Their Grace equally on everybody. It is only how we bring our own utensils and utilize them that we are able to assimilate that Grace of the Masters.

Daas paltu kahe ram nahi jaan hu,

Daas paltu kahe ram nahi jaan hu,
Jaan hu sant jin jakt taara.

Now, Paltu Sahib says, "I don't even go to God Almighty. I go to these Saints Who have liberated this world. God Almighty is there in all the forms, in all the beings. He is there through our suffering, but He doesn't do anything to give us salvation or take us out of this." He simply witnesses all of this. When we do bad deeds, God Almighty is also observing us, and He is also witnessing our bad deeds. Now, to redeem those bad deeds, we might even go into the life of a pig. So, God Almighty also comes with us in that life of a pig. And there, also, He is witnessing. So, He doesn't stop us from doing those deeds, and He is there always with us.

Paltu Sahib says then, "What is the use of that God Almighty, Who sees and doesn't get us out of this? So, I, therefore, bow down to the Masters Who have come, and Who have made us realize and given us salvation."

When the Masters initiate us, They also take some of our large, bad deeds, and They go and give an account of those bad deeds to Kal. They also make us do Simran. They do Simran themselves, and also reduce a lot of our karmas. Once They initiate the souls, They do not allow those souls to go back in that cycle of life and death.

So, even if we have love of the Master only equal to a seed of a sunflower, even then, the Masters will always come and take us back. They will never leave us.

Paltu Sahib says, "I respect and bow down to those Saints, Who embrace all the rich and the poor equally, and give them salvation."

Sant sansaar mein aay pargat bhaye,
Sant sansaar mein aay pargat bhaye,
Naam druday ke jakt taara.

Paltu Sahib says, "Saints come and take avatars here and They initiate souls and take them away from this cycle of life and death and give them salvation."

There are lots of selfless donations that people do for others. They donate gold. They donate cattle. They donate food and shelter, and other things. But, all of these donations, they give only very limited benefit to the person who is donating, and to the person who is receiving that donation. Only the Grace that is given by the Masters is what is permanent. So, it is the Grace that the Masters are showering on us, which is the only thing that can relieve us from this whole cycle of life and death. So, Naam Daan is the biggest thing that can be given to any person.

Bhajan bhagwaan ko kou na jaantha,
Bhajan bhagwaan ko kou na jaantha,
Sant yeh hethu avtaar dhaara.

Paltu Sahib says, "The jiva has completely forgotten about God Almighty and the devotion of God Almighty." That is why God Almighty has to take an avatar and come here to awaken the jiva. Therefore, the Masters come and They take avatars and come in this world, and They awaken the jivatma and tell him that this world is not where he belongs. This is not his world. And, even this body, in which you are residing, that is also not yours. And your True Home is Sach Khand-Sat Lok, and that's where you have come from.

This body is simply an earthen vessel in which the soul has come. And it has got all the importance only so long as the soul is there within it. Once the soul leaves that body, there is no value in that body. This is an earthen vessel so, after death, people bury this body, this vessel and, again, this gets converted back into mud. So, we are not this body. If we were this body, then this world would be ours. But, who are we, and where are we from? We are elements of God Almighty, and we are His, and we have come from there.

So, Masters come into this world and They preach the truth. They tell us about the Reality. And then, They awaken us to that Reality and help us to go back.

Raam ke naam par adal chalay ke,
Raam ke naam par adal chalay ke,
Kaal ke seesh par gol maara.

Paltu Sahib says, "The Masters sow the seed of Naam in the jiva, in the soul. And those souls, who have this seed of Naam implanted there, they kick the forehead of Kal and leave from this place. And, no power in this Creation can stop that soul, whether it is Kal, or it is Maha Kal, or any other power. Nobody can stop that soul." Therefore, Masters say, "Inculcate this habit of doing Simran all the time, so that, in joy and in sorrow, we should remember Simran and we should continue to do that." We should do Simran and we should make that a habit. If we don't do it, then we suffer.

Sometimes, we even get very bad dreams. Even in our dreams, when we do Simran, that dream goes away. But, if we have not done Simran, we don't have the practice of doing Simran, then we'll not be able to do that. So, when we face such a bad dream, then we shout out to our mother or shout out to our father.

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Once, when I had shifted to Guddella and had made one room, it was early days, and there were ghosts there. So, there was a ghost there and, around 5:30, after dusk, that ghost used to come out from the grave wearing a white sari, and that ghost would keep moving around there. So, that ghost used to move around there and, therefore, nobody used to go in that place. They used to get scared to pass by that area. That is how I got this land very cheap! And the villagers, in fact, when I was buying this land, tried to discourage me from doing that, because of this ghost.

When I said, 'I'm going to make an ashram there', they told me, "There is this ghost here, and that ghost keeps coming out at night. So, how will people visit you? And, when they come and go, what will happen to them?"

So, when we were there, only in that barren land, and we had that one room, we used to sleep under a terrace. We used to pull up the ladder and used to sleep under a terrace. And, from there, we were also keeping an eye on the bullocks that were tied down. So, I and one old man used to stay on the top. This old man used to call himself the 'King of Mysore', and he was there. He stayed for a very long time with me and both of us would sleep under the terrace. And there were other lady sevadars. They would sleep downstairs.

So, one night, what happened was, when I was sleeping, this ghost came. And this ghost sat on my chest. I started feeling the weight of that ghost. So, I started doing Simran, which is naturally easy for me. I did that, and then, nothing happened.

Now, that ghost got off from my chest and sat on that old man's chest. And he started suffering under that weight. He started calling his mother. He started calling his father, and he was wriggling there under that weight.

So then, I woke him up. And then, he said, "Oh, there was some huge weight that was placed on my chest, and I could not get that off!"

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So, therefore, you should make a good habit of doing Simran at all times. It should be so imprinted on you that, even in the most difficult times, and even in your dreams, if you are facing a difficulty, you should start doing Simran. If you do this, then you will not get difficulties. You will be able to ride through your difficulties easily.

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Once, in Kengeri Ashram, when I was new to that ashram, I used to have some stomachache. For three or four months, I used to have this persistent stomachache. Baba Ji told me to go to Bangalore and show it to a doctor and get some medicine. So, I and one more person went to Bangalore to get the medicine. While returning, we got in the bus.

Now, usually, what happens is that I'm used to Bombay. In Bombay, buses are very crowded and trains are very crowded. So, people hang out, and they catch the bus as it starts moving. But, gradually, people push each other and move inside. So, they start getting inside. Now, in Bangalore, similarly, with that pushing of all those people, my companion went inside. But, I was still outside. And, when I caught this bus, instead of going inside, people started pushing me out! And the bus, by then, had already moved, and it was moving at good speed.

I was barely catching both the handles by two fingers each and, at one point, they started pushing so much that I had to leave both my hands. Now, I was doing Simran at that time, and I just felt that there are two hands, which are holding me from behind. So, that conductor saw me. He stopped the bus and he asked the people to come inside. He had noticed that this person was going to fall and he had his hands off. So, I wanted to tell you this incident.

So, therefore, if you do Simran, wherever, in whatever situation you do Simran, your Master is always with you. If there is Simran present, your Master is there with you. So, any untoward incidents can happen. We should remember our Simran at all times. So, whenever such things happen, the Master's always there, and we should always remember Simran so that it becomes an automatic thing with us.

Das paltu kahein rahe sab doobathe,
Das paltu kahein rahe sab doobathe,
Sant ne pakadi ke kihaa paara.

Paltu Sahib says, "This world was sinking in this delusion of Kal and Maya. And the Masters have come and They have held the souls, and They have relieved and given salvation to those souls." So, souls were drowning in this bhavrog — bhavrog is where you have birth, and then, you have death and, then again, birth and death, and so on. So, in this bhavrog, these souls are drowning. It is the Saints Who have come and extended Their hand and got them out of this bhavrog.

Das paltu kahein rahe sab doobathe,
Das paltu kahein rahe sab doobathe,
Sant ne pakadi ke kihaa paara.

Radhaswami.

16

Meditation Talk
06 Jan 2017 – Morning

Whatever Experiences You Get, You Should Digest It, And You Should Keep It To Yourself

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IN PUNJAB, BEAS, Sawan Singh Ji's one disciple, Bhai Wazira, was a Muslim, but he was a very devout devotee and disciple of Sawan Singh Ji Maharaj, and he used to spend a lot of time in meditation. And, as a result, his attention focused within and he manifested the Radiant Form of his Master within.

So, once, he got into this state, he was seeing his Master everywhere. And then, outside, he would go and hug, embrace a tree, and say this, "Master, you are standing here." If some cow would be brought in the ashram, he would hug that cow and say, "Master, where have you come from?" So, even if some village dog would come, or pass by, he would hug that dog and say, "Master, where are you going? Where have you come from?" So, that way, he used to see the Master everywhere.

Now, seeing his behavior like this, some of the sevadars in the ashram complained to Sawan Singh Ji Maharaj. When they complained to Maharaj, He said, "Oh, is it so?" And then, after that, immediately, all the experiences of Bhai Wazira stopped.

So, he tried a lot to sit for meditation. The whole night he would sit for meditation, but his soul would not go within. And, he became very sad as a result. He stopped eating and drinking also. And he was continuously sitting in meditation, hoping that he would, again, regain those experiences. But, nothing happened like that.

About twenty, twenty-five days passed by like this, and he was just drinking water and he was reduced to simply bones. People were worried that he would live no longer like this.

So, the sevadars went to two of the disciples of Jaimal Singh Ji Maharaj. And, they requested those disciples to go and speak to Sawan Singh Ji Maharaj, as He was their brother-disciple of Jaimal Singh Ji Maharaj. They felt that, if they request, perhaps Sawan Singh Ji Maharaj would listen. So, they asked them to request that Sawan Singh Ji Maharaj shower His Grace on Bhai Wazira.

So, they also saw Bhai Wazira, and they also felt pity for him. And, they said, "Okay, we will talk to Sawan Singh Ji Maharaj tomorrow."

The next morning, they went for Darshan, and the two of them were old people. And, they bowed down to Sawan Singh Ji Maharaj, and then, they both requested Sawan Singh Ji Maharaj. So, they bowed down at His feet, and they said, "Please, forgive."

Sawan Singh Ji Maharaj asked them, "What is there to forgive you for?"

They said, "No, it is not forgiving us, it is forgiving Bhai Wazira."

They told him of the plight of Bhai Wazira, that he was not eating anything and, if this continues, then he might not live longer like this.

So, Sawan Singh Ji Maharaj extended His Mercy and He felt merciful for Bhai Wazira and asked him to come.

Bhai Wazira came and bowed down to Sawan Singh Ji Maharaj. And then, Sawan Singh Ji Maharaj told him, "What you have done is wrong. You should not show off your experiences. Whatever experiences you get, you should digest it, and you should keep it to yourself."

So, Bhai Wazira pleaded mercy.

And then, Sawan Singh Ji Maharaj told him, "Okay, you sit for meditation now."

So, after that, again, he got the experiences, his soul's attention went within. And he, again, got the same experience. He manifested the Radiant Form of the Master within. And, thereafter, he stopped talking to anybody, fearing that he should not show his experience or anything. So, the people started calling him 'Moni' Wazira. Moni is a person who doesn't speak.

When we sit for meditation and we get experiences, we see some light within, or we get some experience in our meditation, we should not share that and talk about it with others.

* * *

So, it is a good time. It's a quiet time. We should close our eyes and sit for meditation.

17

Meditation Talk
06 Jan 2017 – Afternoon

You Have To Do Hard Work And Be Persistent In That, Just Like For Any Other Worldly Thing We Want To Achieve

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SWAMI JI MAHARAJ WAS A TEACHER of Radhaswami practice. He also sat in a dark room for almost eighteen years and sat for meditation there. He was initiated at an early age.

At the age of six, Tulsi Sahib had initiated him. He was a ready soul with past impressions. However, to show everybody that, on this Path, one has to practice, He did this devotion and practice for eighteen years, and He used to eat only dry rotis and do His practice.

During his time, Agra people were all doing outward rituals, so He started the preaching of Sant Mat. It was difficult in those days to explain this Path to all such people who were doing all these outward rituals.

So, all the Banis of Swami Ji Maharaj have been written around that time. These Banis have been written, actually, by His gurumukh disciple, Saligram Ji.

Saligram Ji, he was at a very high post. He was the Postmaster General of Uttar Pradesh, and he used to stay there in Agra. And he has written all of these Banis.

A lot of the Sant Mat spread after Swami Ji Maharaj when Saligram Ji was there and after that.

Masters say that, for attaining and being successful on this Path, you have to do your meditation. You have to do hard work and be perseverant in that, just like for any other worldly thing that we want to achieve, we spend a lot of time and we keep that as an aim or objective and we work towards that.

Similarly, we have to do that on this Path also. And, we need to have love and devotion at the Feet of the Master. Until, at such time that we develop this, it will be difficult to improve in our Simran and Bhajan.

The mind tends to tilt towards where its love and affection is, and our minds are having their love and affection towards all worldly matters and outside attachments. And, therefore, when we sit for meditation also, the mind tends to run towards those attachments.

When we listen to Satsangs with love and affection, and we do our Simran, then the mind, gradually, starts getting focused within and starts getting cut off from worldly matters. And, gradually, that love and affection for the Master starts improving, and then, our Simran and Bhajan also starts improving.

So, every day, we should sit for our Simran, Dhyan, and Bhajan. We should not look at this meditation as a burden. We should do it lovingly. When we keep doing it like this, we will definitely be successful one day. The Master is within and He will definitely grace us.

* * *

So, the time is good. The atmosphere is quiet and we should make the most of this. We should close our eyes and get connected with Simran and Dhyan.

18

SATSANG
06 Jan 2017 – Afternoon

Wasting Our Time In All Our Worldly Attachments Is Like Churning Water Trying To Make Butter

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The paathi sings the Bani of Swami Ji Maharaj from the book: Saar Bachan Sangrah

Jag mein ghor andhera bhaari,
Tan mein tam ka bhandaara.
Jag mein ghor andhera bhaari,
Tan mein tam ka bhandaara.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj, in this Bani, says, "In this world outside, there is darkness. And, if we look within ourselves also, we see darkness." Outside there is darkness, because of light. And inside there is darkness, because of ignorance. But, we may think that outside we can see everything, but why are Mahatmas saying there is darkness outside?

If we see in the night, if we are at home and, all of a sudden, the electricity goes off then, if we are watching the television and this electricity goes off, then we cannot see the television. We cannot see around us. We cannot see inside the cupboard, because these eyes that we have can only see with external light. They do not have their own light. And they can only see with the help of sunrays or some other light, which is there outside. So, in the daytime, we see because of the sunrays, and in the night, if there is no electricity and lamps, then we cannot see anything. So, therefore, these eyes cannot see on their own. They do not have light of their own. They only see with external light.

He says, "Within also, when we see, there is darkness." This darkness there within is not only in this lifetime. It has been there. Ever since we have come into this body, there has been darkness. The darkness outside can be dispelled with some external light, like the sunrays, or some such other light. But within, that darkness can only get dispelled by Naam.

Swapan jaagrat dono dekhi,
Bhool bhulaiyaan dhar maara,
Jeev ajaan bhaya pardesi,
Des bisar gaya nij saara.

If we look at how we spend the day then, from morning to the next morning, there are three phases. There is jaagaran, which is where we are awake, sapna, where we are in the dream stage, and sushupti, which is deep slumber.

When the mind is at the Eye Center, at that time we are in an awakened state. When the mind comes from the Eye Center to the throat, at that time, we are in a sleep state. So, at that stage, we see dreams. And, as per our karmas, we are getting those dreams also. From there, when the mind further comes down to the heart level, the heart chakra, there we are in deep slumber.

At that time, there is everything around us, but we have no experience about anything because we are in a very deep slumber there. So, again, when the mind comes back to the level of the throat, again, we start getting into a dream stage, and we experience dreams. And, as the mind further goes up, behind the Eye Center, there we, again, get awake. And then, we are aware of all our surroundings.

So, that way, our time is going in these three phases, where we are awake, asleep, and in deep sleep. Mahatmas say that in that stage where we are awake also, we are wasting it away in delusion.

What is bharam, what is delusion? It is where we think that truth is false, and where we think what is false is truth. So, what is false? What is unreal? It is everything that we are seeing around us. This world, this is false. Our relationships are all false. Even this body that we have is false. But, we believe all these things that we see, and this body, to be true. And that is why we have gone away from the truth.

And what is truth? The soul is truth. Guru, the Master, is truth. And God Almighty is truth. So, what can never be destroyed is truth. And, what will get destroyed eventually is false.

Soul is a part of God Almighty. So, it will never get destroyed. Likewise, Masters are also a part of God Almighty. And God Almighty is God Almighty. So, these will not get destroyed. What gets destroyed is this world, and all our attachments, and everything around us. And we are wasting our time around this falsehood.

What happens as a result of believing in this falsehood and going after it? Eventually, at the time of death, we have regrets for all of this, because we have spent all our life behind these things, which we have to leave.

So, therefore, we are spending even our time, our state of being awake, we are spending it in this delusion. In the dream state, we are sleeping, and we are dreaming. And in the deep slumber state, we are not aware of what is around us.

Swami Ji Maharaj says, "The jiva has come here and, in this world, Kal and Maya have put the wheel of delusion on it and, as a result, it has started identifying itself with this world, and has

become a foreigner to its True Home." A foreigner is someone who goes to some other foreign land to make a living, or to stay there.

The soul, likewise, has come from God Almighty. It has come into this world and is a foreigner here. And, as a result of this, this soul comes here and it takes on its karmas. It is identifying itself here and, as a result, it is suffering continuously in several life forms here in this world. It is redeeming its karmas, sometimes as a tree, sometimes as an insect, sometimes as a bird, sometimes as an animal.

So, therefore, the soul has come here and, in the sphere of the mind, it has started doing all of this and has got into sorrow. And, therefore, the Saints come to awaken that soul.

Phire bhatakta khaan khaan mein,
Joni joni bich jhakh maara,
Dam dam dukhi kasht bahu bhoge,
Sune kaun ab bahu haara.

The soul goes into the lower life forms to redeem its sins, its karmas. And there, it is in deep sorrow and it pleads for mercy. But, there is no one to listen to it.

We see in the oceans also, and in the seas, the bigger fish eat the smaller fish, and they are happy like that. Likewise, if we go and see in the jungles, the bigger animals eat the smaller animals. And, that way, they make them their food.

This is how Kal has made this Creation. It is that each jiva protects itself, and it is also alive because it is destroying some other jiva.

So, everyone, with whatever karmas that they build, they have to go and redeem those karmas. We observe, daily, how so many chickens are cut and killed every day, how many goats are killed every day. In Bombay, there is an abattoir. There are so many animals that are slaughtered there. There are truckloads of animals that are carried there. They are all stamped in red color. And then, they are left in that yard, in that abattoir.

Swami Ji Maharaj is saying, "What we are seeing there, is happening with them. Tomorrow, such things will happen with us also."

So, that is very sorrowful. Therefore, Swami Ji Maharaj says, "Leave this falsehood and start loving the truth, start loving reality."

The Masters are connected with God Almighty. When we, with love and affection, go to the feet of our Masters, then They connect us and take us back to God Almighty. God Almighty has given us such a precious jewel, such a precious time as a human being, to do His devotion and go

back to God Almighty. But we, in this delusion, as human beings, are wasting all of that time, and wasting that precious opportunity.

Kare pukaar kaargar naahi,
Parre nark mein jam dhaara.
Bhatak bhatakta nar dehi paai,
Indri man yahaan maara.

Swami Ji Maharaj says, "Because of the karmas, the soul also goes to hell. And there, the angels of death give it a very bad treatment." We can even go inside and see.

On the left side, there are twenty-seven different hells and, on the right side, is the Path to go back to God Almighty. So, we can go and see that, how the angels of death beat the souls and give them all sorts of ill-treatments and punishments. The soul is crying there, and it is calling out for help. But, there is nobody who is coming there to help it.

* * *

Once, there were a few visitors who had come to meet Sawan Singh Ji Maharaj. And, while they were sitting, He asked Bibi Lajo to prepare tea for them, and she went in to prepare tea. And, Bibi Ralli used to sit for meditation in the langar itself, in one corner.

Bibi Ralli was sitting in meditation and she used to go within. So, she once thought, "Every day, I take this Path, which goes to Sach Khand-Sat Lok. I will try the left side." And there, she experienced what was happening in those different types of hells. These angels of death were giving punishment to the souls there and, when she saw that, she got very frightened. She was so frightened that her body became yellow in color, and she was perspiring all over.

So, Bibi Lajo, incidentally, saw her. She saw her body had become very pale and yellow, and she was perspiring. So, she ran out and told Sawan Singh Ji Maharaj.

When Sawan Singh Ji Maharaj saw Bibi Ralli, He immediately said, "She has gone to hell." And then, He touched her and He got her soul back. She had been too frightened to return back because she felt these angels of death would catch her also. And, she was too frightened to go ahead. So, she was standing there in fear. When she got back, for ten minutes, she was speechless.

And then, after she calmed down, Bibi Lajo asked her, "What happened?"

So then, she explained to her the situation, that she had gone to hell. And she had got very frightened seeing all those treatments being given out to the souls by these angels of death.

* * *

So, Mahatmas don't tell all this to you to scare you. All these things are there within. If you do your Bhajan Simran, you can actually go inside and see. The soul gets into the sphere of the mind and does all kinds of karmas. And, to redeem those karmas, it has to go to hell. And there, it is screaming, shouting, and it is in agony. But, there is no one to help it.

Satguru sant kahen bahu tera,
Raah bataaven das dwaara.
Bachan na maane kahan na pakrre,
Phir phir bharme nau vaara.

Swami Ji Maharaj says, "Looking at this misery of all these souls, the Saints feel merciful." Because Saints feel, "We have got the bliss of being with God Almighty, even these souls should get that." And then, They show us the Path of how we should do our Simran and leave our nine doors and come to the Tenth Door. And, when we come there, we will get relieved of this misery.

Till we come to the Tenth Door, we will not be able to get rid of this misery, because we are looking at this world as a reality. We are looking at this as real. And, in this, we are trying to search for our happiness, our peace.

Some people manifest that in the form of trying to accumulate wealth. Some people manifest it in other ways. But, we are trying to search for that peace, which is fleeting, and it is not there in this world.

Masters say, "That peace, which we are searching for, is neither in wealth, nor in position or stature in the society, nor in any other kinds of relationships here. That peace is there only within."

When we listen to the Masters and follow Their Teachings, and do our Simran and meditation, and when our sitting is for about three to four hours, then all these things will become very clear, and we will be able to experience that peace within.

Masters always try to explain, but we are not willing to listen to this and get our peace. Even though we listen to the Masters, we do not follow what is being said. We listen from one ear and take it out from the other. We do not imbibe what is said and bring it into our daily life because this is the deceit of the mind.

Every time that God Almighty has given us this opportunity, this human life, every time, your mind has deluded you. The mind and the senses have deluded you and kept you away. The work that God Almighty had entrusted to us to do in this lifetime, we are staying away from that work. And, as a result of the other things that we are doing, we get back into this cycle of life and death.

* * *

Sant Ji used to, often, relate this story of Guru Nanak. At that time, there was an initiate. Now, he had taken initiation, but he was not really into Sant Mat, and he didn't really do any practice. He spent all his time outwardly, in his attachments, with his family, and with his cattle. And he spent his whole life like that. Even in his dreams, he did not do his Simran, and he did not have any love or affection for his Master. Now, he completely forgot his Master and, as a result, the attention of the Master, also, was not there on him. He passed away like that.

Now, because he had died with his attachment here to his family and surroundings, he was born there again as a calf. So, when that calf grew up, his children of his human life took care of him as a calf. And, when he grew up to about three years, they started training him on how to do farming. So, they would tie him to the bullock cart, and they would also do farming. They would tie the plow to him, and then, they would beat him also. They didn't know that he was their father. So, that bullock grew up and he took care of the farming needs of the family.

And once, Guru Nanak Ji and Mardana were sitting on a hilltop, and Guru Nanak Ji was reciting a Bani and Mardana Ji was writing that down.

So, while He was reciting the Bani, suddenly, He started laughing.

Mardana wondered, and he asked Him, "What was the funny part? There was nothing in the Bani that was funny."

So, Nanak Sahib told him, "What to tell you? One of the initiates, instead of coming and rising above, has gone in a lower life form." He said, "He has become a bullock."

Mardana Ji said, "You have initiated him so You should also help him. If you go and help him, or tell him, awaken him, he'll definitely listen now, because he must be suffering as a bullock."

Guru Nanak Sahib said, "Okay, let us go. We have given him initiation. We should go there."

So, They went to that village and that family. It was a well-to-do family. And, when They went, They were well received by the family members, and They were given good hospitality. And They were, later, asked as to what the reason was for Their visit to the family.

Nanak Sahib told them, "I want to see your bullock."

So, they took Him to where the cattle were tied up. And there were four bullocks.

Nanak Sahib went to that bullock, which was the initiate. And then, while He was caressing that bullock, He softly mentioned in his ear, "Are you now ready to come?"

Now, that bullock-initiate said, "This other bullock, who is there with me, he is weak. And, because I am strong, I make up for his weakness, and I'm able to take that load. Now, if I go with you then, what will happen? That weak bullock will not be able to handle it, and the family will suffer."

So, the attachment was still there with the family and, typically, bullocks live for about seventeen, eighteen years. But, because they are so badly treated, they oftentimes die earlier. So, that lifespan of that bullock also ended, and he died there. But, he was still attached to the family. And, because he was still attached and he had longing for that family, he was born again as a dog now in that vicinity. So, he was born as a dog there in that area, in that house.

Guru Nanak Sahib and Mardana were sitting below a tree once and, suddenly, Mardana remembered that initiate, who was a bullock. So, he asked Nanak Sahib, "What happened to that initiate?"

Nanak Sahib told him, "Now, he is a dog."

So, Mardana, once again, requested Nanak Sahib, "Now, he may not be well-fed and he must be suffering more. So, please give him Your Grace. Please extend Your Grace."

Nanak Sahib said, "Okay, he is my initiate. I will take care of him. So, if he listens, we will help him. Let's go there."

So, again, they went there. Again, they were well received in that family, and they extended their hospitality. So, when they were there, they called that dog there. And, again, while caressing the dog, Nanak Sahib mentioned in his ear that, "Now, at least, will you come?" Saints are able to communicate with a soul, and They know the language of the soul, so He asked him again, whether he would like to come?

This time, the dog said, "These people leave their door open. They don't take care of the house, and then, if a thief comes, he can steal anything from the house." So, Saints never force anything, and They walked away from there. So, the dog continued there.

Now, once it so happened that, the housewife was in the kitchen and she was making a roti of bajra. She had prepared some, and there was one that she was preparing on the pan. So, this lady went out to fetch some water. Meanwhile, the aroma of that roti was overwhelming, and this dog went inside. And he got that roti out of that pan and started eating it.

When that lady returned, she saw that this dog had eaten that roti, and she was furious. So, she left that pot of water outside and took a strong stick and waited at the door.

Now, when this dog realized this, he ran out scared, and she was waiting outside with a stick for him. So, as soon as he came out, she hit him hard with that stick. As a result, his backbone, his spinal cord, broke.

Now, she did not realize that this was her father-in-law. So, that dog suffered for a few days and was unable to move. And he died after about seven, eight days. He still remained attached to that family, and he was reborn there again, this time as a snake.

So, he was still attached to that family and, as a snake, he liked to see his grandchildren. So, whenever he came out to see the grandchildren from his hole, people would run with sticks behind him. So, again, he would hide behind that.

Once, the family members were out cutting grass in the field, and that granddaughter was sleeping. And she woke up, and she started crying. Now, that snake could not stand this, because he could not stand his granddaughter crying. So, he came out. Seeing nobody was around, he came out and he went on the bed and he tried to play with his granddaughter.

Meanwhile, one of the house ladies came in for fetching some water, but then, she saw her daughter playing with that snake, that snake was with her. So, she threw that pot and she ran away to call everybody. So, everyone came with sticks.

Now, this soul did not realize that this time he was a snake and he had forgotten about it. He continued to play with his granddaughter. And these people, in the meantime, came and they killed that snake with sticks. So, that life also went away. But, the attachment was still there with the family. So, after he died as a snake, he was born again, this time as an insect. And he was born in that sewage of that family's gutter.

So, Mardana, around that time, again, asked Nanak Sahib, "What happened to that disciple?"

Nanak Sahib told him, "From a bullock, he became a dog. From there, he became a snake, and now, he is an insect, and he is in the sewage of that family house."

So, Mardana prayed to Guru Nanak Sahib, and said, "Please, save him. Please, shower Your Grace on him, because now he will go into the form of a tree."

Guru Nanak Sahib said, "Okay, we have given him initiation. Let us help him." And, by now, he was quite aged also. So, they went slowly back to that house. And, when they went there, He showed him where, in that sewage, that insect was. So, with a stick, He showed him where that insect was.

Mardana then picked up that insect with two sticks and put him on the ground. And there, with His toe, Nanak Sahib killed that insect, and He gave him the birth, again, of a human form,

because Masters do not give salvation from any other life form. It has to be from the human form only.

With the Grace of the Masters, if They want to Grace a soul, They bring him from that chaurasi, from the other life form, into the form of a human. And it is only from the human form that the salvation is possible. So, that way, Guru Nanak Sahib gave him another human form. And a later Master would initiate that soul, and then, get him salvation.

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Once the seed of Naam is planted, that never gets destroyed. What happens is that, if we waste this human life, despite being initiated, then we may have to come back again as a human being. And then, it is another Master, a living Master at that time, Who will initiate that soul. So, that relationship with the existing Master then does not continue. If there is even a little love and affection for the Master by an initiate, though he has not done his meditation, the Master comes at the time of death. And then, He doesn't give him another life form. He takes that soul and places it in a higher plane, and there, He makes the soul do its meditation, and then, takes it back. And then, it is the same Master Who takes the soul back to God Almighty. And there is no need then to change the Master.

Phokat dharm pakarr kar joojhe,
Boojhe na shabd jugat paara.

Swami Ji Maharaj says, "We waste this precious life behind our creed, caste, color, and various other outwardly, religious pursuits. We do not get faith in the Teachings of the Master, and we waste this life."

Paani mathe haath kuchh naahi,
Ksheer mathan aalas bhaara.
Jeev abhaag kahoon main kya kya,
Baahar bharme bhau jaara.

We waste our time in all our worldly attachments, our precious time. And, it is like churning water and trying to take out butter from that. So, that is futile.

What we should have done, instead, was to do Simran and do our meditation and follow the Teachings of the Master, which would be churning milk and taking out butter from that.

So, instead, we have wasted our time churning water in our outward, worldly pursuits. As a result, we have regrets at the end, because everything in this world will remain here. Nobody can take it with them.

Antarmukh jo shabd kamaai,

Ta mein man ko nahi gaara.
Ved shaastr smrit aur puraana,
Pad pad sab pandit haara.

He says, "What the Masters teach us, Who have gone within, we do not follow Their teachings." Instead, people believe in reading scriptures, and Vedas, and Puranas, and try to look for salvation there. There is nothing there. There is no salvation by reading umpteen numbers of books and scriptures. The salvation lies only in doing the practice and following the Teachings of the Master.

Bin satguru aur bina shabd surt,
Koi na utre bhau paara.
Yahi baat bhaakhi main chun kar,
Ab to maano guru pyaara.

After explaining all of this, Swami Ji Maharaj says, "Without the Grace of the Satguru, and without Bhajan Simran, nobody has been able to get salvation." He says, "I have been very selective in what I have told you. You have to understand this and follow what I have told you."

Yahi baat bhaakhi main chun kar,
Ab to maano guru pyaara.
Radhasoami kaha bujhaai,
Surat charrhaao nabh dwaara.

Swami Ji Maharaj says, "Don't waste your time doing all the other things. Follow the Teachings of the Master. Get your mind inverted within. Do the practice of Surat Shabd Yoga, and come from the nine doors to the Tenth." When we go within, when we manifest the Radiant Form of the Satguru, the Master within, and with His Grace, when He manifests the Sound Current within, then all our questions, all our queries, all of those get settled.

Yahi baat bhaakhi main chun kar,
Ab to maano guru pyaara.
Radhasoami kaha bujhaai,
Surat charrhaao nabh dwaara.

Radhaswami.

19

Meditation Talk
07 Jan 2017 – Morning

From Early Childhood, The Masters Have Steered Towards Spirituality

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ALL SPIRITUAL MASTERS, They have similar lives. From Their early childhood, They have an inclination towards spirituality. Only those souls, which are beyond Par Brahm, and They are connected with Sach Khand-Sat Lok, God Almighty gives Them the instructions to go back to this world.

Kal and Maya are limited up to Brahm. So, once the soul crosses Brahm, it goes to Par Brahm, it ceases to be within the realm of Kal and Maya, and all its karmas are redeemed. So, such souls, which are beyond Par Brahm, They come back into this world on the instructions of God Almighty.

These souls already have all these impressions and, in this world, as soon as they get their Master, at the feet of their Master, they leave all of their belongings and everything that they have, and they get on this Path of spirituality. These souls also have the covering here of the body in the wheel of Kal and Maya when they come here, but when their Master gives them Their teachings, then those Teachings strike as arrows to them, and they are very quickly transformed. Then, they tread on the Path and instructions of their Master and face whatever difficulties may come their way. And they get their success very quickly on this Path.

When we tread this Path of spirituality, then the first thing that happens is, our own family members try to dissuade us. They try to tell us that we should be focusing our energies on our earnings, on getting a livelihood, and say we should not be engaging in practices of spirituality so early.

So, such Masters follow the instructions of Their Masters. And, whatever difficulties They face, whatever obstacles They face, They overcome those. Whatever difficulties They face, They are willing to overcome all of that. And, in this life, They get salvation quickly and get out of the realm of Kal.

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Jaimal Singh Ji Maharaj spent about ten years in the search of God Almighty. And when he met with Swami Ji Maharaj, he got his satisfaction, and he surrendered at the feet of Swami Ji Maharaj.

When he went to His ashram, he requested that he continue to stay there in the ashram itself. But, Swami Ji Maharaj told him that he should earn his livelihood.

So, on the instructions of his Master, Jaimal Singh Ji Maharaj joined the military in the Sikh regiment, and he continued there till retirement. But, while he was working there also, though it was very difficult in the army, and when all his other colleagues and friends would eat and go to sleep, he would take his blanket and go. He had dug a trench of around five feet. He would sit in that trench for meditation. He would take his blanket and put his rifle on the side, and sit there inside that trench in the night for meditation. He would sit there all night and then, in the morning, after a bath and his breakfast, he would attend to his duties. So, the whole day, he would carry out his duties. And, in the night, he would sit for meditation. In this way, with a lot of difficulty and hard work, he attained salvation.

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We all have got initiation, very simply and straightforward, from the Masters. So, it is important for us to take Their Teachings and follow Their Teachings and do our Simran regularly.

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So, it is morning time and it is quiet. And, a quiet time is good for the mind. We should make the most of this time and close our eyes and get connected with Simran.

20

Meditation Talk
07 Jan 2017 – Afternoon

It Is The Love The Disciple Has For The Master That Gets Him Closer To The Master

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DURING THE TIME of Swami Ji Maharaj, Jaimal Singh Ji Maharaj and Saligram Ji, these were the two gurumukh-disciples of Swami Ji. On the weekends, Jaimal Singh Ji Maharaj would come on the Saturdays, after his duty. And then, he would stay there, and on Sunday, he would do meditation there at the ashram, and then, return for duty on Monday. Even Saligram Ji would come on the weekends, on Saturdays, but he used to do a lot of seva.

So, Saligram Ji had a strong inclination for doing a lot of seva. And Jaimal Singh Ji Maharaj would sit for meditation. So, on Sundays, then Jaimal Singh Ji Maharaj would sit for meditation, and Saligram Ji would do seva.

In the ashram, there was a lack of fresh water and the river Jamuna was about one and a half kilometers away from the ashram. So, Saligram Ji would carry two buckets tied to a stick on his shoulders, and he would fetch sweet water from the Jamuna River. Saligram Ji was a brahmin. And the lanes through which he would go to fetch water, in those lanes, a lot of his family members would stay. So, he was a Brahmin, and all his family members would criticize him for doing the devotion under a kshatriya, because Swami Ji Maharaj, by his caste, was a kshatriya. They would keep criticizing him. But, the more they would criticize him, the more love and affection he would have for doing his seva. They would criticize him whenever he would pass. But then, he would not listen to them.

This went on for a few months. Finally, they gave up. And when Saligram Ji would pass by their house, they would shut their doors and windows. So, Saligram Ji used to wonder about his relatives who were criticizing, why their doors were closed. "Perhaps they don't know that I'm passing by." So, he started wearing these dancer's anklets, which make a sound when someone walks. He would wear that, and then, he would go in those lanes, carrying the water. When he would make that sound outside the door when he passed, people would wonder who has come, which eunuch, or someone like that, has come outside and is dancing? (Because, in India, you have eunuchs who come and dance like that.)

People, who were there, his relatives, would open the door and see. When they would see that it was Saligram, they got more angry. And they felt, "He has eaten food from the kshatriya, and it has completely corrupted his mind." So, they criticized him even more.

Now, whatever criticism he would get, he would do his seva that much more lovingly for his Master. So, that way, Saligram Ji used to do seva. He had an inclination to do more of seva. And, likewise, Jaimal Singh Ji Maharaj was more inclined toward sitting for Simran and Dhyan.

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Once it so happened that, from one side, Jaimal Singh Ji Maharaj came, and from the other side, Saligram Ji came. And they came to know that Swami Ji Maharaj was not meeting anyone, and he had closed the door, and he was sitting in meditation for three days. Swami Ji Maharaj had warned His sevadars and instructed them, "Nobody should knock at my door or disturb me. And, for three days, I will be sitting in meditation with my room locked."

So, both of them, Jaimal Singh Ji Maharaj and Saligram Ji, were wanting to meet and take the Darshan of their Master, but there was this sevadar who was sitting outside the door. And the door was locked from inside.

While they were waiting then, Jaimal Singh Ji Maharaj sat down for meditation. Jaimal Singh Ji Maharaj sat for meditation and he decided that he would not go for his work till he gets the Darshan of his Master. So, as and when that door would open, he would take the Darshan.

Meanwhile, Saligram Ji, of course, did not sit there, but he went behind the house of Swami Ji Maharaj. So, Saligram Ji went behind the house to see if there was any window or some attic door open. For circulation of air, attics would have those windows, which were open. He decided to climb that house and go through that window inside. So, with the help of a rope, he climbed into the house. He got through that window, and then, climbed down. And then, he bowed down to Swami Ji Maharaj.

Now, when Swami Ji Maharaj opened His eyes, because of this, He hit him with two fists. He admonished him, and He shouted and scolded him. And, He said, "How did you come in, and who allowed you to come in? I had strictly warned that sevadar."

So, He opened the door, and then He started shouting at that sevadar who had allowed this person inside.

That sevadar said, "I did not allow him inside. The door was always locked."

Then Saligram Ji told Him how he had entered. He had gone through that attic, climbed up, and then, by throwing a rope, he had come inside.

So, He asked him why he had done this when there was instruction that nobody should come in.

Saligram Ji said, “I could not control myself. I wanted to have Your Darshan. It was not possible to wait for three days for Your Darshan. I had to do this.”

So, then Swami Ji Maharaj said, “It's okay.” He also gave Darshan to Jaimal Singh Ji Maharaj.

Thereafter, they both happily went for their duties. So, that is how both of them were gurumukhs and they truly loved their Master. One would do seva, and he had pleased his Master by seva. And the other would do meditation.

So, this love that the disciple has for his Master gets the disciple closer to his Master, and he gets the Grace of the Master.

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So, this atmosphere is good and it's quiet and we should make the most of it. We should close our eyes and sit for our meditation.

21

SATSANG
07 Jan 2017 – Afternoon

Do The Rosary Of Naam With The Mind Until It Becomes Automatic — Using The Hands Is Of No Use

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The paathi sings the Bani of Sant Kabir Sahib from the book: Kabeer Saaki Sangrah, pg 96

Ajapa simiran ghat bise,
Deenha sirjanhaar,
Ajapa simiran ghat bise,
Deenha sirjanhaar,
Taahi se man lagi raha,
Kahai kabir vichaar.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Kabir Sahib is singing the praise of that Naam, which is resonating at the Eye Center continuously. That Sound Current has come from God Almighty, Sat Lok-Sach Khand, and has come to the Eye Center. And there, it is resonating and it is illuminating the entire body. So, Kabir Sahib says, "If we manifest that Sound Current, then our work is done."

To manifest that Sound Current, the Masters have told us to do Simran and the contemplation of the Master at the Eye Center. By doing Simran lovingly at the Eye Center, the thoughts, which are now scattered outward, they start gathering and becoming inward. And, when we keep doing this practice then, at some time, the attention of the soul starts getting collected at the Eye Center. So then, the soul gets connected to the Sound Current. That Sound Current is what the Masters call Naam.

So, Kabir Sahib says, "First, you have to do Simran." Now, once we do our Simran, at some point, the Simran also becomes automatic. The mind starts doing the Simran by itself. And then, the Sound Current manifests after that.

Kabir maala manhi ki,
Aur sansaari bhekh,
Kabir maala manhi ki,
Aur sansaari bhekh,
Maala phere hari mile,

Tho gale rahat ke dekh.

Kabir Sahib says, "The Naam, which is kept within, the rosary of that Naam is the true rosary. Taking rosaries outside, and repeating by the tongue, is of no use."

When the mind gets connected, after the Sound Current is manifested, it gets completely intoxicated in that. That is the rosary of that Naam. The resonating of that Naam is continuous at the Eye Center, and the mind gets so intoxicated and experiences so much bliss that is not found in any other thing in this world. Once that Sound Current manifests, even for once, or even for a second, the karmas that we are carrying for hundreds and millions of lives get destroyed or redeemed. And the same mind, which is our enemy today and which is not allowing us to go within and do our meditation, that same mind becomes our true friend in doing this.

Once the mind gets connected to the Sound Current, it also realizes that it belongs to the Brahm. It is an element of Brahm, and it has to go back there. Thereafter, the mind helps the soul to go within. And both of them then go and rise upwards.

So, Kabir Sahib says, "You take this rosary of the Naam within, and do your Simran and do your repetition of that Naam within." Doing this outside rosary, holding a rosary and doing a repetition by the tongue, is of no use.

In northern India, when there was no electricity to get water from the canal, there used to be these wheels. And there would be vessels, which would be in the wheel. The wheel would have a number of vessels, and part of that wheel would be dipped in water. So, each time the wheel moved, the utensil would collect some water, and then throw it into the field. So, that is called a rahat, and that is for giving water to the field.

So, Kabir Sahib says, "By moving a rosary in the hand, if one was to get salvation and go to God Almighty, then that person, who moves the rahat, that person should have got his salvation by now."

Kabir Sahib says, "You should, therefore, move the rosary with your mind." You should do the repetition with your mind, and then you will get the benefit.

Kabir maala kaat ki,
Bahut jatan ka pher,
Kabir maala kaat ki,
Bahut jatan ka pher,
Maala swaas uswaas ki,
Ja mein ghaat na mer.

Kabir Sahib says, "In the rosary, there is one big bead, and there is a knot tied there." So, in the hundred and eight beads that are there, one has to be mindful of those knots and that bead, as it comes. But, instead, if one does the Simran with the breath, then each breath that comes in and goes, goes freely, and there is no knot there.

So, Kabir Sahib says, "That breath is continuous. We are continuously breathing when we are awake and asleep. If we are able to connect our repetition and our remembrance of God Almighty with each breath that we take, then our work will be done."

Maala mo se ladi padi,
Kaa ferath hau moy,
Maala mo se ladi padi,
Kaa ferath hau moy,
Man ke maala feri le,
Guru se melaa hoy.

Kabir Sahib says, "Once, I sat with a rosary to do the repetition, but then, that rosary told me, 'Why are you moving me around? Instead, you should do your Simran with the rosary of your mind. And then, your work will be done.'"

So, you will see that in the Teachings, a rosary is not recognized. But, you will see in several images, or paintings, or photographs, people have shown rosaries in the hand of Guru Nanak Sahib, and they have shown the rosary in the hand of Kabir Sahib. So, all these are the imaginations of these painters. Because, when we move that rosary in our hand, our thoughts go outward. Whereas, the intention of Simran is to get the thoughts inwardly focused.

Kriya karein anguri ganai,
Man gaavai chahu aur,
Kriya karein anguri ganai,
Man gaavai chahu aur,
Jehi fere sai milae,
So bhaya kaat kator.

Kabir Sahib, when He was preaching, the people were mostly all outwardly focused in rituals and various practices. What often would be seen is that, on the riverbank, people would go and have a bath. And then, they would sit on the steps and they would sit with those rosaries and move those rosaries.

So, Kabir Sahib says, "Those people, who are moving rosaries like this in their hand, their mind has become like stone." Kabir Sahib says, "These people, who are moving these rosaries by their hand, they're wearing saffron clothes and having all these outward appearances, but inside, their mind is like stone. They do not have compassion for people and they are not dayal." So, He says, "Instead of moving that rosary, if you move the rosary of your mind, then you will get

your transformation." Because, if we are moving that rosary by our hand, then the mind is still free, we are not touching our mind there. And the mind is going about freely, doing whatever it is doing. So, there is no transformation in the mind.

When we are doing our Simran, we are connecting with the mind, and we are making the mind do that Simran. So, that is how we should be doing our Simran. We should be always using the mind when we do our Simran. We initially do our Simran by the tongue, and we keep doing the meditation by the tongue until, gradually, the mind begins to do that repetition. And once the mind starts doing that repetition, it becomes ajapa, where the mind automatically starts doing that repetition. So, once the mind starts doing the repetition on its own, then you can be assured that the Simran that we have been doing is right. And then, the withdrawal of the attention of the soul also starts. So, when we start doing it with the tongue and, gradually, we are keeping the mind associated or connected with this, the mind also starts picking up that Simran, and it starts doing that Simran regularly. And, when it starts doing it automatically, that is known as ajapa jap. When the mind starts doing the repetition, then the karmas start getting reduced and the mind starts becoming purer.

Maala fere kaha bayo,
Hriday ghat nahi khoy,
Maala fere kaha bayo,
Hriday ghat nahi khoy,
Guru charanan chit rachiye,
Tho amarapur joy.

Kabir Sahib says, "There is no point in moving that rosary by your hand because, with that, your mind is becoming like a stone. There is no transformation in the mind. When we use the mind to do the repetition, the rosary is in the mind, then we will go to Amarapur, which is the land of immortality."

Whenever we do a repetition, that repetition should result in a transformation of the mind, becoming more sublime, becoming more compassionate. Until that happens, there is no point of doing the repetition. Therefore, He says, "If you use the mind to do the repetition, then you will benefit a lot."

Baahar kya dikhlaayiye,
Anthar japiye naam,
Baahar kya dikhlaayiye,
Anthar japiye naam,
Kaha mahola khalak se,
Pada dhani se kaam.

Kabir Sahib says, "By showing outwardly appearances of doing meditation, there is no point." People wear these tikas, and they wear saffron clothes, and they take rosaries, and they sit down and show that they are doing a lot of meditation. All this is of no use.

What you should do is, do your meditation with your mind. So, by doing all of those outward things, if duality of your mind doesn't go, if compassion doesn't come in your mind, then there is no use. If you do it with your mind within, then your mind will stop chasing thoughts and attachments outside, and it will start focusing within. And slowly, slowly, you will get transformed, and the mind will also start identifying itself with the repetition. And your work will be done.

When we get experiences like this, when we are meditating, we should not share these experiences also. We should keep them to ourselves because our objective is to go to Sach Khand-Sat Lok. Because, when we share the experiences, what happens is, first, we build our own egos. That is one thing that happens. And the other thing is that the people to whom we are relating these experiences, they feel envious. So, that is why the experiences then stop. So, therefore, whatever we experience, we should keep that experience to ourselves.

Sahajehi dhun hoth hai,
Har dham ghat ke maahi,
Sahajehi dhun hoth hai,
Har dham ghat ke maahi,
Surat shabhd mela bhaya,
Mukh ki haazath naahi.

Kabir Sahib says, "That Sound Current is resonating very casually at the back of your Eye Center. So, once our mind goes there and manifests that Current and gets connected there, the enjoyment that it experiences, the happiness that it experiences, is beyond description."

In Guru Granth Sahib, the manifestation of the Sound Current is akin to having a rain of nectar. Because all the wants and all the outwardly pulls of the mind come to a complete rest. The mind, immediately, gets transformed completely. And, what is an enemy today becomes a friend.

So, Mahatmas have sung the praise of the Sound Current, and it resonates twenty-four hours at our Eye Center.

Kabir Sahib has also said, "If you want peace and happiness, then go from the nine doors to the Tenth." Because, when we go there, we will get true happiness, and all our outward desires will come to an end.

Maala tho kar mein firai,
Jeebha firai mukh maahi,

Maala tho kar mein firai,
Jeebha firai mukh maahi,
Manuva tho dahu disi firai,
Yeh tho simiran naahi.

Kabir Sahib says, "When we sit with the rosary, we move that rosary by our fingers. And by our tongue, we are repeating a name." So, we repeat, say, 'Ram'. By the tongue, we are saying 'Ram', and the rosary is moving in the hand. But, the mind is moving in all directions. So, Kabir Sahib says, "This is not Simran."

Simran should be done by contemplating on the Feet of the Master within, or repeating and focusing on the Names given to us and by doing the Simran of those Names with your mind within.

Therefore, Masters say, "If you get the mind connected with the Naam and do Simran, then it will not have the luxury of wandering away in other thoughts."

Tan tir man tir bachan tir,
Surat nirat tir hoy,
Tan tir man tir bachan tir,
Surat nirat tir hoy,
Kahe kabir is palak ko,
Kalp na paavai koy.

Kabir Sahib says, "When the body is still and the mind is still at the Eye Center, and the repetition of the Naam is being done at the Eye Center then, even in a fleeting second, the benefit, or the experience that we can get, one cannot get that by doing pranayamas for several yugas, or even a kalpa."

* * *

Once there was an argument between Vishvamitra and Vashisht. And Vashisht said, "It is the Satsang, which is very important." And Vishvamitra said, "It is the yoga, which is important." They both argued and they needed someone to arbitrate and decide as to whether tapasia, or austerity, was a bigger thing, or whether Satsang was a bigger thing.

So, they went to Lord Vishnu, and they asked him. Vishnu felt that, if he says anything, then Vishvamitra is a sage who is known for his anger. So, it wouldn't be appropriate to say anything. Instead, he asked them to go to Brahma to get the resolution.

So, Brahma, again, realized that both of them were big sages and it would not be appropriate to give an answer and get a curse from either of them. He suggested that they both go to Shiva. So, they went to Shiva and they, again, posed the same questions.

Now, Lord Shiva, again, felt that it wouldn't be appropriate to give an answer now, so he suggested that they go to Lord Adi Shesh, who has been there forever, and they should go to Adi Shesh and get the resolution. So, they both went to Patal, below the earth. They went there to Adi Shesh and they asked him this.

Now, Adi Shesh said, "Yes, I can give you the answer. But, I have this burden of the earth on my head." So, he told Vishvamitra first, "If you can hold the weight of this earth and relieve me for a few minutes, then I can resolve, I can think freely, and give you a proper answer."

So, Vishvamitra then took water from his kamandalu, and he poured a few drops, and said, "Okay, I'm giving you the power of my 10,000 years of austerity and, with that, you will get relief."

Now, with that, the earth just shook a bit. But then, it didn't come away from the head of Adi Shesh.

Thereafter, Adi Shesh called Vashisht, and he said, "Can you give me the benefit of your Satsangs and see if you can elevate the weight of this earth?"

So, Vashisht said, "Okay, I will give you the benefit of one hour of Satsang." And, with that, the earth moved above and Adi Shesh was relieved for about two minutes. And then, the earth came back on his head.

Vishvamitra now got angry, and he said, "For two minutes you were relieved from the weight of the earth, but you didn't give me any answer."

So, Adi Shesh said, "You have already seen evidence, the answer, yourself. You gave me 10,000 years of your austerity, and the earth just shook a bit. And Vashisht Ji gave one hour of Satsang and the earth was lifted for two minutes. So, that itself is evidence of what is superior."

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So, Kabir Sahib, therefore, says, "Devotion is very high when we do our Simran with love and affection." We get our mind associated with it, and that is what he is praising.

Jaap marai ajapa marai,
Anahadh bhi marjaay,
Jaap marai ajapa marai,
Anahadh bhi marjaay,
Surat samaani shabad mein,
Taahi kaal nahi khaay.

Kabir Sahib says, "The jap that we are doing, the repetition that we are doing, that will eventually get destroyed. The mind then will be doing the ajapa on its own, repeating the Simran

on its own. Even that will get destroyed, eventually. The Anahad Shabd, which is coming from below Par Brahm, and at the back of the Eye Center, which is within the realm of Kal, even that will get destroyed, eventually." So, He says, "The Sar Shabd, which is there at the Par Brahm, that is above the realm of Kal, and that will never get destroyed."

At the time of initiation, the Masters tie up the soul with the Sar Shabd. Kal ties up the soul with the Anahad Shabd at Sahasdal Kamal, and the Masters, at the time of initiation, untie that knot and tie it up with Sar Shabd. So, till the Sar Shabd is manifested, there is no question of salvation.

There are so many rishis and munis who have done various practices and have got connected with the Anahad Shabd, but they have not been able to go beyond Par Brahm. That is only possible with the Grace of the Masters. That Sar Shabd, then, from Par Brahm, takes the soul back to Sat Lok-Sach Khand.

Jaaki punji swaas hai,
Chin aave chin jaay,
Jaaki punji swaas hai,
Chin aave chin jaay,
Thaako aisa chahiye,
Rahai naam lau laay.

Kabir Sahib says, "The wealth of breath that has been given to us, we should make that useful by getting it connected with the Shabd." A limited number of breaths have been given to everybody, and we are in this body till that number of breaths gets completed. As soon as the number of breaths given to us gets completed, the angels of death, immediately, come and take the soul.

Mahatmas say, "Our true wealth is the wealth of the breath that has been given to us. And, every day, we are taking 21,600 breaths." That is the number of breaths in a day.

So, you can imagine how many are going in a month, and how many are going in the number of years that we have lived so far. Such priceless breaths are getting wasted.

Kabir Sahib says, "Value the wealth that has been given to you, and create the wealth of Naam." So, only the breath that we take while were taking Naam is of use, every other breath is a waste. So, Kabir Sahib says, "I beat the drum, and I repeat several times that, with each breath, we are losing the wealth of the three worlds." Kabir Sahib says, "Use that breath for Naam. Get connected to Naam with each breath. And then, the purpose of why you have come here will get fulfilled."

Kahatha hu kah jaath hu,
Kaha bajaaye dol,

Kahatha hu kah jaath hu,
Kaha bajaaye dol,
Swaasa khaali jaath hai,
Teen lok ka mol.
Aise mahange mol ka,
Ek swaas jo jaay,
Aise mahange mol ka,
Ek swaas jo jaay,
Chaudha lok na pat thare,
Kaahe dhoor milaay.

Kabir Sahib further awakens us and says, "This priceless store that has been given to you of these breaths, why are you wasting these breaths? Your breath is of a higher value than all the fourteen planes that are there. We are giving no value to these breaths, and we are wasting these breaths in all our outward attachments, all the pursuits that we are doing in this world." So, Kabir Sahib says, "Use this breath for the value that it holds for you. And, as your store of breaths is continuously getting depleted, make the most of each breath that you have, and get connected with the Naam with each of the breaths that you're taking, and make use of this life, which has been given to you."

Because this whole world has been created by Kal and Maya as a delusion, as a deceit to the soul, so that the soul doesn't leave the compound of Kal, and it gets entangled here itself.

This entire world and all the attachments and all the materials that we see are all kept by Kal and Maya to delude the soul. And, all this is done to deceive the soul, not allowing it to get freed from here.

Kabeer chudhaa hai kukari,
Karath bhajan mein bang,
Kabeer chudhaa hai kukari,
Karath bhajan mein bang,
Yaa ko tukada daar kari,
Simiran karo nisank.

Kabir Sahib says, "This stomach of ours is like a dog. Don't listen to it. Just keep throwing a roti from time to time to it." For being successful on the Path, for doing Bhajan Simran, less talk, less food, less sleep is very necessary. When we eat less, the mind is also fresher, and there are fewer diseases that we are inflicting upon our body. By eating more, the body gets more prone to more diseases and, as a result, the mind also gets influenced by what we eat. So, we should keep a control on our stomach, because the stomach has this tendency that, if it gets good food, it starts eating a lot. It makes you eat a lot and, as a result, then laziness steps in. We feel lethargic and all of these vices step in.

So, by eating less, a human being becomes God. By eating more, a human being becomes an animal. Therefore, we should have a control of what we eat and eat limited quantities of food for being successful on the Path of devotion. Even the other senses, our ears, our eyes and nose, all of the other senses also have to be kept in control. If we control all of our senses, then we will get the benefit in the devotion, and the Master is also pleased.

Kabeer chudhaa hai kukari,
Karath bhajan mein bang,
Kabeer chudhaa hai kukari,
Karath bhajan mein bang,
Yaa ko tukada daar kari,
Simiran karo nisank,
Simiran karo nisank.

Radhaswami.

22

Meditation Talk
08 Jan 2017 – Morning

After Tens Of Millions Of Lives, We Get Blessed With A Human Life

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AFTER TENS OF MILLIONS OF LIVES, we get blessed with a human life. And, with the Grace of the Masters, we get the company of the Masters.

When the soul goes into the lower life forms, in 8.4 million life forms, it prays to the God Almighty to relieve it of all the troubles and the sorrow that it is going through.

Then, the God Almighty feels compassionate for it and gives it a human life. God Almighty has created this human life form where He has kept His whole Creation inside. All the sixteen planes are contained within the human life form. And, He has also kept the Path for going back to God Almighty inside this life form.

Masters come and They tell us the Way, the Path, to go back to our Father, to God Almighty.

Sat Lok-Sach Khand is our True Home. There, there is no day. There is no night. There is no Kal and Maya. There is blankness and bliss, and it rains nectar there. When the soul goes there and meets with God Almighty, it is called a 'swan' there, and it gets the brightness of sixteen suns. And it also, from there, gets the strength and the vision that it can see all the sixteen planes from there.

The soul is a part of God Almighty. It has come into this world of Kal and Maya and has become entangled here. And it is now in sorrow.

Masters come into this world to get the soul out of the tangle here of Kal and Maya and take it back to its True Home to God Almighty.

So, we should also make our efforts to go back to our True Home. Every day, we should spend time for doing our Simran, and we should listen to Satsang every day. If we make our effort like this and follow the instructions of the Master, then the Master also gets pleased with us, and He also showers His Grace on us. So, in all our duties in the world, when we go back, we should set aside a timetable and keep time for doing Simran and Satsang also.

Like we feel it is very important to give food for this body, it is equally important to give food for the soul. Bhajan Simran is the food for the soul, and Satsang is the water. So, like we need food and water for carrying on our life, like that, the soul also needs this food and water, Bhajan Simran, and Satsang. By doing this regularly, the soul gains strength, and the mind becomes weaker. And, at one point in time, the mind will become still.

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So, we have woken up in the morning. It is a quiet time and a quiet time is good for the mind. The mind is quiet and we should make the most of this time and close our eyes and get connected with Simran.

23

Meditation Talk
08 Jan 2017 – Afternoon

We Should Listen To The Teachings Of The Masters And Follow Their Instructions, So That We Don't Have To Come Again Into This World

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ONCE, THERE WERE TWO DISCIPLES of Swami Ji Maharaj. They were a son and father. Both of them were devotees of Swami Ji Maharaj.

In those days then, there used to be several epidemics, like cholera, plague, etc. In those days, there weren't adequate hospitals and other modern medical healthcare facilities. People would go to vaids and these people would give home remedies, and other Ayurvedic, and such other medicines.

That boy, he got infected, and it was the plague at that time. And, after about fifteen, twenty days, he became very thin. So, the father tried to do a lot of medication and other things to save his son. But, day-by-day, the boy was weakening. When that boy was about to die, his inner vision opened, and he could see what he was in the previous births. So, he told his father, "Don't cry. I am going to be born again in a satsangi family. And there, I'm going to take to the Sant Mat." So, the boy had been more recently initiated, and he had not had much time to do his meditations. So, he told his father, "I will be born in another satsangi family. And I will reach the stage of sadh." He told his father, "I was, in my previous birth, a babul tree. And one of the sevadars had taken a twig from that tree and given it to Swami Ji Maharaj to brush His teeth. And that is how I have got His Grace and I have been born as a human being in this life. So, though I was born here as a human being, my thinking was not that evolved. And that is why I was not able to assimilate much of the Satsang and do as much meditation as I could. So, I will again be getting a birth of a human being. And there, I will do my meditation and I will attain the level of a sadhu."

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It happens sometimes, with the Grace of Masters, a jiva is transferred from a lower species, or a lower life form, into a human form. Now, he carries some of those impressions of that earlier birth with him. So, with the Grace of the Masters, sometimes They grace dogs or cats, or horses,

or cattle, and They transform them, They give them a birth as a human being. There are these impressions, however, they have of their earlier births.

In Baba Ji's [Somanath Baba Ji] ashram also, there was a person called Basur Raj. He, earlier, was born as a bullock. So, Baba Ji used to feed a roti to that calf, every day. Sometimes, when he was free, he would even climb up the stairs and go up to Baba Ji and take that roti. And then, come back.

Satsangis there would ask Baba Ji, "You have so much love for this calf. So, what is the connection? Where has this soul come from?"

Baba Ji said, "In his previous birth, he was a human being. He was born into a very wealthy family. And, he had come once and eaten a prashad. He had attended Satsang and eaten a prashad. So, because of that prasad, he was saved the whole cycle of going through all of the other births, and he was given the birth of a calf in the ashram. He will, now, be born as a human being, after this."

As that calf grew up and became a bullock, he was tied in the stable and, because he used to, then, nudge people, he was kept aside. And Baba Ji used to go and feed him every day.

So, that way, some of these impressions get built up and, with the Grace of the Masters, sometimes They give prashad to that animal, or that creature, whichever it is. And those kinds of impressions build up. The reason that there are so many humans on this planet now is because of the Grace of the Masters.

We should listen to the Teachings of the Masters and follow Their instructions so that we don't have to come again into this world.

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So, the atmosphere is quiet and we should make the most of it. We should close our eyes and do our Simran and Dhyan.

24

SATSANG
08 Jan 2017 – Afternoon

We Live In Kal's Creation And Only Through Satsang Can We Discover How To Return To Our True Home

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The paathi sings the Bani of Swami Ji Maharaj from the book: Saar Bachan Sangrah, pg 185

Surat bundh sat sindh taj,
Aayi dasave dwaar.
Surat bundh sat sindh taj,
Aayi dasave dwaar.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj talks about how the soul has come from the ocean of God Almighty. And this drop, which is the soul, has come and now is at the back of the Eye Center. And here, she has come, and she has forgotten about her home and she is also in deep sorrow.

There was a time when all these three worlds were not there, and there were these 330 million deities were not there, and we were also not there. All these souls were in the lap of God Almighty, in Anaami.

Anaami Purush, which is God Almighty, thought of creating some worlds. So, God Almighty took out powers from Himself, and these were in the form of Sound. And, He instructed all of these different powers to go and create their own planes. So, He came down from Anaami into Alakh, Agam, and Sat Lok. And then, He sat in Sat Lok.

So there, He was sitting as Sat Purush and, for a long period, the Creation had stopped there.

From there, God Almighty, again, instructed that further creation had to be made. So, Sat Purush, then, took out sixteen powers from Himself, and these were all in the form of Sound Currents. And, He instructed each of these to go and settle in different planes. So, one by one, these planes from Sat Lok started forming, and each of these powers started ruling those planes and, that way, sixteen planes were created. So, this Creation, like this, was there for a long time.

Niranjan prayed to God Almighty and said, "I want to have my own creation." So, Niranjan prayed to God Almighty.

Now, God Almighty felt that he is His son, so He allowed Niranjan to create — to go and do his own creations.

So, Niranjan created the three worlds. But, the material for creating these three worlds was not there with him. So, again, he prayed to God Almighty, and God Almighty told him to take the material from his elder brother. He told him to take it from Maha Kal, who is in Maha Sunn. His name is Kurma, and Niranjan took the material of creating these three worlds from Kurma. And then, he came and created these three worlds.

But, there were no souls in these worlds. And there was no charm, as a result of that, because all the souls were with God Almighty. So, he meditated for seventy chaukriyugas. One chaukriyuga is equal to four yugas. That way, he stood for seventy chaukriyugas, praying to God Almighty on one foot. He prayed for a store of souls from God Almighty.

So, there was a store of some souls just below Sach Khand, and Sat Purush decided to give this store of souls to Niranjan. But, before He gave all these souls, who were there, who formed that store of souls, He asked the souls that, "Niranjan has created these three worlds. Would you like to go and stay in those three worlds?"

About seventy-five percent of the souls agreed, and they wanted to go to Niranjan's worlds. And, about twenty-five percent of those souls were not very keen to go there.

So, Sat Purush told those souls, "I've already given my word to Niranjan, so you should go there. But, if you feel like coming back, then I will come personally to take you back."

Thereafter, Sat Purush took out one more power from Himself, which was Jyoti, because Niranjan was alone there. So, He took out this power, Jyoti, and asked Niranjan to do the creation, along with Jyoti. Jyoti is another name for Maya. And, Niranjan is a power, which is distinct from Jyoti. So, both Jyoti and Niranjan came down to their three worlds, and then, they started doing further creation.

Niranjan explained to Jyoti how all the creation had to be done. He also told Jyoti, "You do the creation, but let no one know about my identity here." After that, he went and sat for meditation in Sweth Sunn. And, today also, he is meditating there. Thereafter, Maya took the store of souls and came down into the three worlds, and in Jhanjari Dweep, she started forming the creations.

So, from that store of souls, Maya first made three powers. They were Brahma, Vishnu, and Mahesh. Then, they took five elements and, out of the five elements, they made 8.4 million life forms. And, each soul was put in one of the life forms. And then, Maya gave the duty of running this creation to the three powers of Brahma, Vishnu, and Mahesh.

Brahma was to create, so every time the soul would die, the new body–for the jiva would be created by Brahma. Then, Vishnu was kept as a protector and as a maintainer for the soul, once

it is in the body. And Shiva was kept for the destruction of that body. So, the soul would be released from the body and go back, again, into the creation.

After giving the duty to the three powers, Maya went to her place, and she also sat for meditation. And this entire world is now being managed by Brahma, Vishnu, and Mahesh. And, the three of them also do not know about Niranjan.

The soul came down, plane-by-plane, and now, is sitting at the Eye Center. So, at the Eye Center, the soul sits. And, from there, there are panch pranas, which come down. And, with the vitality of the panch pranas, the body is functioning.

So, in all the life forms, Maya kept her five powers, which are kam, krodh, lobh, moh, ahamkar, and the five senses. And Niranjan sat, as the mind, in all of the bodies. And then, these five were instructed that they should not allow the soul to leave the compound of Kal.

When the creation started, initially, all the souls were very pure and their minds were also very pure, and they were fully aware of all of their life and how they had been formed. As a result, no one was doing any sins, and there were no karmas being built up. No one was going below the human life form, and the creation stopped there. So, since this creation was not functioning smoothly, again, Niranjan stood on one foot and, again, did meditation for sixty-four chaukri yugas. And then, he asked for three boons from God Almighty.

The first boon he asked was that the soul should not remember about its previous births. When it is given a life, it should not remember its previous births. The second boon that he asked was, whenever he put the soul in a life form, the soul should remain content in that life form. And the third, he knew that when this creation would start, there would be sorrow, the souls would be sad and would be given punishments, etc. So, he knew that God Almighty had promised them that He would come to take them back. So, the third boon he asked from God Almighty was, "When You come to take the souls, You should not show any miracle, and You should not show any mystic power to take these souls back. So, You should come only and do Your Satsang. And, only by that explanation, if a soul is convinced to go back, then You can take the soul back."

So, once the soul gets into the body now, into the cycle, it has forgotten its True Home and it has forgotten about this whole Creation and about God Almighty.

Vaha se uthari pind mein,
Basee aay nou vaar.
Man indri sambandh kar,
Padi jagat ki laar.

So, Swami Ji Maharaj says, "The soul came from Sat Lok, and then, it came to Par Brahm. From Par Brahm, it came below into Brahmand and And, and from And, it has come into the Pind. And now, it is encaged in this body of nine doors."

So, once the soul came into this cage of nine doors, the mind and the indriyas, the sensory organs and the senses, they became dominant, and they encaged and entangled the soul.

Janam janm dukh mein rahee,
Bahi chourasi dhaar.
Sudh bhooli ghar aadh ki,
Satpurush darbaar.

With the mind, the soul got entangled in all the indriyas and all the senses and, as a result, it built up its deeds and had to go down into lower forms. And, as a result, it went into the 8.4 million life forms, and it has been here for tens and millions of years. It has completely forgotten about itself, and it has forgotten about God Almighty and its True Home.

When good deeds are done, the soul, and the mind also, go to heaven. And as long as the power of those good deeds is there, till the redemption of those good deeds is finished, they have the bliss of heaven. And then, again, they have to come back into these 8.4 million life forms. So, that way, the soul goes up into the heaven, and back into this world. And that world is not too different. It is in the astral body, it is not in the physical body there. But, all the other things are quite common there. There also are marriages there. Also, there is envy, and there are other vices.

So, that way, the soul is going up and down, between the heaven and earth. The only place where the soul can get salvation from all of this cycle is in the Par Brahm. And that is only with the Grace of a Master. So, that way, the soul gets entangled in all of these karmas and becomes very sad.

Nar dehi jab jab milee,
Kiyaa na satguru pyaar.
Sansay rog bharmat rahee,
Kyon kar uthare paar.

Swami Ji Maharaj says, "Even in previous lives, as human beings, the soul has come. But, it has not followed the instructions of the Masters, or it has not come in contact with a Master. And, therefore, it has lost those opportunities as a human form for several hundreds of times like that. It has, continuously, gone back into the cycle of life and death."

Like I said earlier, when the soul is in the womb of the mother, it is aware, because of the support of Light and Sound. It is aware of all the previous births. It is fully aware about everything.

But, as soon as the child is born, the veil of reality and illusion is cast by Maya and Niranjan. And, as a result, everything is forgotten. And the baby, the person, grows up in ignorance and dies in ignorance. Because, when the child is born, it associates with and identifies with this

world. It feels that it is born only to take care of the family, and to do whatever it has been trained or taught to do. But, Masters say, "This is not the purpose of why you are given this life." Masters say, "This is the door of salvation. And, after crores, that is, the tens of millions of lives you have had, this is the door of opportunity for salvation."

Satguru sant dayaa karee,
Aaye dhar avtaar.
Bahu bidhi ab samjhavahi,
Maarag shabd pukaar.

Swami Ji Maharaj says, "When the soul is fed up with this and is in deep sorrow, then it prays to God Almighty. And, hearing that prayer, God Almighty sends the Masters into this world."

Masters come into this world and, through Satsang, They make the soul aware of Reality. And, with the help of Naam and Their Grace on the soul, They help the soul to go back to God Almighty.

Kaal bichaaya jaal as,
Gupt kiyaa mat saar.
Karam bharam paakand ka,
Keenha bahuth pasaar.

Again, Swami Ji Maharaj explains, "With regard to reuniting with God Almighty, Niranjan and Maya have created such a delusion here." They have created such divergent practices here that people follow different types of austerities. They do all kinds of difficult things to go back to God Almighty. But, these are all delusions that Niranjan and Maya have created for everyone.

So, some souls pray to deities and idols, some of them pray to elements, trees, and other things. And, some of them believe in fasting, and some of them go on pilgrimages. So, all these kinds of things are delusions to mislead the soul.

But, what happens is, when we pray, and we do such kinds of practices (like we pray to deities or we do our puja, etc.) then, when the mind and soul are in love with that prayer, the rule is that, where there is love, the soul will, again, go into that form. So, whatever we are praying to, we become that form in our subsequent life.

* * *

There is a hill here, a mountain here, which is about thirty-five kilometers from here, which is called Nandi Pahar. And the story of Nandi Pahar is also similar.

There is a village at the foothill of this mountain. And, in that village, there was a sculptor. When he was old, his family members sent him to graze four cows. So, when he went to graze, since he was a sculptor, he felt, "There is no point just sitting and having the cows graze.

Instead, I'll make a sculpture here." And, out of that rock, he made a sculpture of a cow, of Nandi.

While the cows grazed, every day in the morning, he would take them, and then, he would do the sculpture through the day. He would overlook the cows, but he would also make the sculpture of Nandi, which is the form of a cow.

So, in about six months, he made this sculpture. And then, he felt that, if he just left it like that, then children would come and break that sculpture. So, he started making a fence, a boundary, for that sculpture. And, slowly, he made a sculpture and he made it like a temple.

And, during that time, it was time for him to leave his body. So, while dying, his last thoughts were on that sculpture, which he had made, he felt, "I've made such a beautiful sculpture, and now, the children will break it." So, with that desire of that sculpture, and the thoughts around that sculpture, he left his body.

Now, he had to go where his love was. So, his soul was put into the sculpture. And, gradually, that sculpture, the Nandi that was made started growing. Villagers started seeing that this Nandi was growing. And so, they started praying and making offerings there, and they made a big temple out of it. So, the temple that the villagers had made, when this Nandi kept growing, it outgrew that temple. So, the temple also fell short.

Now, this was during the British rule. And, the Britishers also came to know of this, and they came and they wanted to test it. So, they made two holes in the back of that idol, and they put iron rods inside, and they left two inches out.

Now, gradually, that Nandi has grown and covered those two inches also. That Nandi continues to grow, and people make all kinds of offerings to that Nandi. But, that poor soul, which is there, it is very sad in that stone, because it has been encaged in that stone. But, people have made a deity out of it.

* * *

So, where we have desires, we are going to go and stay there in our next life. Wherever we have love and where we have affection and, while dying, we have a desire, we are going to go and do that. We are going to live there.

Even mountains have lives. They also grow from the ground, and as they grow, when they age, then the stones also start breaking from the top, and then, they start scattering. So, in all of these 8.4 million life forms, even stone is a life form.

Kal has created these delusions. He has made someone pray to deities. He has made someone pray to trees. And he has made someone do all these other austerities, or go on pilgrimages, and he has deluded them so that they lose that precious time that they get.

Masters come, time and again, and explain this. But, the mind doesn't listen. We do not accept the Teachings of the Masters. So, after we listen to the Masters also, the mind gets us away from that Teaching and goes on its own.

Bidhyaras ghyani tage,
Baachak athi ahankaar.
Jad chetan granthi bandhe,
Tota kare vichaar.

Some people take to Scriptures. They read the Scriptures, the Vedas, Puranas, and they feel that their salvation and liberation lies in the understanding of these Scriptures. But, one doesn't get salvation by simply reading these books, or reciting the verses there.

But, one gets liberation by following the Teachings that are stated in that. Masters do not criticize any such scriptures or writings, or Granth, or such books. They only insist that whatever is written in that book has to be followed, and not simply read and left there.

So, Swami Ji Maharaj says, "These people spend their whole lives trying to read that and explain those books. And, in that, they lose their precious life."

Surat shabd ki raah ko,
Kare na angeekaar.
Man bairi dhokaa diya,
Taje na mool vikaar.

The Masters of Sant Mat, the Surat Shabd path, have explained that the mind does not allow us to follow. It, again and again, deludes us or misleads us into other things, and into other desires or passions, or other matters.

Masters say, "In this world, there is no other enemy. The only enemy is your own mind, who is with you." So, Masters say, "Don't listen to the mind. If you do not listen, then you will get salvation."

Inaki sangat mat karo,
Ye maare gera daar.
Khoji koyi koyi hoyega,
Baadi sab sansaar.

Swami Ji Maharaj says, "Don't go in the company of such people, because they will delude you, and you will waste your precious time." So, Masters say, "Follow the Teachings of the Masters.

Otherwise, the mind will mislead you here, and he will make you follow the desires into this world and waste your opportunity."

Rojgaari bheki sabi,
Maani maan adhaar.
Radhaswami gaaiyaa,
In se raho hoshiyaar.

Swami Ji Maharaj says, "These so-called 'Godmen', who are wearing saffron clothes or are posing to be Godmen, they are very selfish and they are only showing you affection because they want to get their selfish means addressed. And, if you get in the company of such people, then they will mislead you." So, such people, when they are around pilgrimages, or around the places where there is a large crowd, then they benefit from such places, because of the large number of people there.

* * *

When I was of the age of about sixteen years, I felt very religiously inclined, spiritually inclined. And I used to go and meet a lot of sadhus and inquire of them, whether they know someone who is an attained soul?

So, I was in the high school around that time, and I used to ask sadhus like this. And, where my school was, about two furlongs away from the school, we had a railway station. And, there were lots of these people who were passersby, and they would meet me. They would be at the station.

So, when we used to get a tea break, my friends would run for their snacks or tea, and I used to run to the station, thinking that I would get to meet some sadhu, or some mahatma, there.

Sometimes, I would meet some sadhus, sometimes I would return, just like that.

Now, one day, there was a sadhu who was wearing saffron clothes and a lot of these rudraksha, maalaas, and he had a kamandalu. And he was sitting at the station.

So, I bowed down to that sadhu, and he wondered, "Why is this schoolchild coming here and bowing to me?"

I asked him, "Maharaj, you must have gone to so many places, to the Himalayas, to the Ganges, and so many other places, and I want to know whether you have come across someone who is a very attained soul?"

So, he asked me, "Why do you want to make a guru, and why are you searching for someone like that?"

I told him, "I want to become a yogi. I want to go in the Himalayas and do my practice."

So, he told me, “Look, if you leave your family, your house, and your dear ones, and you go out searching for someone, you'll get someone like me only.”

I wondered why he said that. So, I said, “You are such a saintly person. Why are you saying that?”

He said, “Look, I am not a Saint and I am not a yogi. I am a householder. I have four children and, what happens is, whenever there are these pilgrimages, and the season of pilgrimages, the people come to the pilgrimages, I wear these clothes, and I go there and I make a living. And then, I use that money to maintain my family. So, if you go around searching for people like this, you'll get someone like me only!”

So, I got terribly scared with that. And, thereafter, I stopped going around seeking and searching for people with saffron clothes.

So, it was later when I went to Bombay. It was the time that everything was all set to happen. And, when I was walking past this place, I saw the signboard for Satsang.

The purpose of telling this is that such people, who wear such saffron clothes, or so-called ‘Godmen’, they do all this only for getting wealth and getting importance. That is all. There is nothing godly about it, and there is no spirituality associated with it.

So, Swami Ji Maharaj says, “Be careful! Stay away from such people and be careful.”

Sant saran drud kar gaho,
Kaal badaa bariyaar.
Surat na paave shabd ras,
Tab lag rahe kuvaar.

Swami Ji Maharaj says, “Go and take shelter and surrender to the True Masters, and hold that support very tightly because the study and practice of Surat Shabd is the only thing that can take you away from Kal and Maya.”

Surat na paave shabd ras,
Tab lag rahe kuvaar.
Ta te satguru sang kar,
Pahuncho nij ghar baar

He says, “Till the soul gets the taste of the Sound Current within, the Naam within, it remains unhappy. And once it gets the intoxication of that Sound Current, or that Naam, then it becomes happy and it gets salvation.”

The soul has come on the same Path of the Sound Current, from Sat Lok. And it has come from different planes down into this body. And, from this Pind, from this body, it is going to go back to God Almighty on the same Path of the Sound Current.

Ta te satguru sang kar,
Pahuncho nij ghar baar.

Radhaswami**.**

25

Meditation Talk
09 Jan 2017 – Morning

Kal Has Set The Rules For Karmas — So, Whatever One Gives, One Has To Take — Whatever One Takes, He Has To Give

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WHEN SAWAN SINGH JI MAHARAJ WAS WORKING in the military, he was an engineer in the military, and he was working in the office. And there was a lot of work, so it became late for him. His friend, who was also a disciple of Jaimal Singh Ji Maharaj, Kehar Singh, used to work in the same office as Sawan Singh Ji Maharaj. It was past 5:00, more than twenty minutes past 5:00, and the office usually closed at 5:00. So, he came to Sawan Singh Ji Maharaj and told him, "This time is up, the office is closed, so we should leave."

Sawan Singh Ji Maharaj said, "I have some work and that is what is taking me some time."

So, Kehar Singh told him, "God will do that work."

Sawan Singh Ji Maharaj laughed, and asked him, "Which God will do that?"

Kehar Singh was surprised by the answer, because he felt, "Why is he saying 'which God'? Because there is only one God." So, he got a doubt as to whether he was referring to more than one God now.

Kehar Singh carried this doubt back home when he went back. And he was still pondering on what Sawan Singh Ji Maharaj had said. And, then he went to sleep.

Now, he was a disciple of Jaimal Singh Ji Maharaj so, in his dreams, Jaimal Singh Ji Maharaj came. And He said, "Yes, there are two Gods. One is God Almighty, Who is Dayal for the satsangis. And the other is the god for everyone, who is Kal." So, Kal is the ruler of all these three worlds and he is the god for everyone here. And everyone abides by his rules. And, above him, there is God Almighty, Dayal.

All these three worlds come under the realm of Kal. Kal is a righteous god and he believes in karmas. He has set the rules for karmas. So, whatever one gives, one has to take. Whatever one takes, he has to give. The karmas have to get redeemed. And, if the soul or the mind is not going to redeem it, then the Master has to redeem that.

When the Master takes the soul back to God Almighty, the karmas or the deeds that soul and that mind have built up, that has to be accounted for, and the Master has to give that account to Kal.

Master uses various measures for redeeming these karmas. Some are through Darshan. Some karmas are redeemed through Dhyan Bhajan. And some are redeemed through Satsang.

So, we should do our Satsang and we should do our meditation, Simran Bhajan, every day. And it is very important for us to give food to the soul also. That is our true work for which God Almighty has given this beautiful body to us. Everything else that we are doing, day and night, that is work, which we are doing for others. And we are going to leave that work, and the fruits of that, here only.

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So, we have got up early in the morning and it is a quiet atmosphere. It is good for the mind. A quiet mind can do meditation. So, we should close our eyes and do our Bhajan Simran.

26

Meditation Talk
09 Jan 2017 – Afternoon

The Bhajan Simran That We Do In This Lifetime Is The Only Wealth We Carry With Us That Is Of Value

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ONE OF THE PREMI-GURUMUKH DISCIPLES of Sawan Singh Ji Maharaj was Bhai Mastana. He had come from Baluchistan. He had a lot of love and affection for his Master and he stayed for quite a long period in the ashram doing seva. After Sawan Singh Ji Maharaj left His body, he went to Sirsa. That was the birthplace of Sawan Singh Ji Maharaj. He bought land there and he built an ashram there.

After Sawan Singh Ji Maharaj left His body, Ajaib Singh Ji used to go to Mastana Ji. And, looking at Mastana Ji, Ajaib Singh Ji felt that perhaps he may be his Master who would give him initiation.

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What Mastana Ji used to do was, He used to build good architectural buildings. And, thereafter, once they were built and ready, He would have them demolished. He would construct new buildings, and then He would break them down at various places. He kept doing this. And He used to say that Sawan Singh Ji Maharaj has made Him the treasurer of a lot of wealth.

So, He once built a very beautiful glass house. And the engineer, who helped him construct that, he felt, "This person has some mental problem." He felt that, as usual, he would break down this building also. So, what he did was, he looked for a wealthy person who could buy that building so that building would not be demolished. He convinced a wealthy person, who came and took a look at that building, and he was quite impressed with that building. And he went, in the morning Darshan time, to meet Mastana Ji. And there, he requested Mastana Ji that he would like to purchase that building. He requested to purchase it before it would get broken down.

So, Mastana Ji got very annoyed with him and He asked him to leave. And He told this person, "This human body is such a precious building that you have, and that is getting wasted. And you're least bothered about it. You are more concerned about that building, which I am breaking." So, He asked him to leave. And, thereafter, after about two, three days, He broke

down that building. So, He used to do such different things, about which people would all wonder and be amazed.

During Satsang time, He used to catch a stray dog. And, to the tail of that dog, he would tie high currency notes. And, during Satsang, he would leave that dog free. So, many people, who came to attend the Satsang, some of them would start running behind that stray dog. Then, He would point out those people who were running behind that dog and say, "These people are the slaves of money. Their deity is money." And He used to get quite annoyed with them. So, He used to do a lot of such things.

Because this life that has been given to us, this human form, which is given to us, is a very precious thing. And He used to do a lot of these kinds of incidents so that people would appreciate the importance of this human life that has been given to us.

So, whatever Bhajan Simran we do, only that which we do in this lifetime is the wealth that we carry with us, which is of value. Everything else that we are wasting our time on is going to be left behind. And that is wasteful.

Therefore, every day, we should spend our time listening to Satsang and spending time doing our Simran and Bhajan, because that is our personal work.

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So, this time is good and the atmosphere is quiet and we should make the most of this. And we should close our eyes and get connected to Simran and Bhajan.

27

SATSANG
09 Jan 2017 – Afternoon

Company Provides A Strong Influence On Whether A Person Goes On The Right Path Or The Wrong Path

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The paathi sings the Bani of Sant Paltu Sahib from the book: Paltu Sahib ki Bani, Part I, pg 31

Malaya ke parsang se seethal hovath saap,
Malaya ke parsang se seethal hovath saap.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib has tried to illustrate how the company influences a person.

Ever since a baby is born, the baby needs company throughout his life. So, company influences the person, and it has a strong influence on deciding whether the person goes on the right path, or goes on the wrong path. So, Paltu Sahib, in this Bani, has explained how different kinds of company and different kinds of associations have influences.

There is a Malayagiri Mountain in the Himalayan mountain range. And, on this mountain, there are several sandalwood trees. The sandalwood tree has this trait of having a very cooling factor on various snakes in the north of India. When there is heat, snakes like to come and feel cool around these trees.

In summer, when there is a lot of heat, the poison within the snakes also makes it even hotter for the snakes, and they come out of the snake holes. In order to cool themselves, the snakes wrap themselves around these sandalwood trees. That is how the snake cools itself around these sandalwood trees.

Now, these sandalwood trees on this mountain have a very good aroma and smell, and that smell carries for almost two to three kilometers. So, in order to procure that sandalwood from that tree, one has to tackle these snakes. Each tree would have two or three snakes wrapped around it. So, one has to first kill the snake, or get the snake away from the tree, and then only, they can procure that sandalwood.

Just like that snake feels cool around these trees and they are a cooling influence on the snake, like that, when worldly people go to Saints, the Saints have a cooling effect on the worldly

people. Worldly people are so entangled in their attachments, and these attachments cause all sorts of anxiety and stress to the people. And they are constantly thinking about this and, in that anxiety, when they go to meet the Saints and listen to the Satsangs with love and affection, that has a very calming effect on those people.

Through Satsangs, so many drunkards leave drinking. So many people, who take drugs and other intoxicants, they leave those vices. People who are non-vegetarian, when they come within the influence of the Masters, they also become vegetarian, and they leave their taste for non-vegetarian food. All these things increase the difficulties and increase the worries of the people, and they go to Satsangs and listen to the Masters. And then, they understand the reality of this world, and they wonder why they are carrying those anxieties.

Seethal hovat saap taap ko turath bhujaayi,
Seethal hovat saap taap ko turath bhujaayi,
Sangat ke parbhaav seethalatha vaa mein aayi.

Paltu Sahib says, "The venom of the snake cools down, because of the sandalwood. And they feel cool around the tree there. The heat that they have in the body cools down because they are wrapped around this tree."

Like that, Satsangs are a great thing. And people, who have past impressions, when they go into Satsangs with love and affection, then they get completely transformed by the Teachings of the Masters there.

* * *

There is this story in Punjab of Bhai Manj. Bhai Manj was a very wealthy farmer, and he had hundreds of acres of land. When he went to the Satsang of Guru Arjan Dev, there he was very much influenced by the Satsang. He went a couple of times, and then he asked for initiation from the Master.

Guru Arjan Dev Ji noticed that, in the land of Bhai Manj, there was a tomb of Sheikh Sarwar, and all the villagers would go there and offer their prayers to Sheikh Sarwar there. So, Guru Arjan Dev Ji told Bhai Manj, "You go and level that land and remove that tomb from your farm. And then, you come here for initiation."

In those days, initiation was not readily given to people seeking initiation. The people had to be fitted properly for it. And, only then, they would be given initiation for which they had to do a lot of hard work. So, Saints used to take a test of the disciple before giving him initiation.

So, similarly, Arjan Dev Ji decided to test Bhai Manj and, therefore, He had asked him to have this tomb removed from his farm.

Now, Bhai Manj was a very strong and influential person in the village, because he was a very big farmer. So, one night, he called a few of the farmhands, and he asked them to level that land and remove that tomb because he was very keen to get initiated. In the morning, when the villagers saw that there was no tomb, they were quite sad, and they felt that Bhai Manj had done something wrong in removing this tomb. So, they felt that Bhai Manj had taken this seer's tomb out and, therefore, they started saying bad things about Bhai Manj. The villagers did not like this, but Bhai Manj did not pay heed to what the villagers were saying. However, the villagers stopped those farmhands from going to Bhai Manj.

So, the villagers said, "Bhai Manj has to do repentance for this because he has taken this tomb of this seer away. And he has destroyed that tomb. So, he has to repent for this."

But, Bhai Manj did not listen to all this, and he continued with his following of his Master.

Now, also, the Master continued to test him. And soon, a few other bad occurrences started happening. Some of his cattle died. People stopped coming to work. So, that way, a lot of these things started happening, and he was not getting income from the farm. He had to start selling his land to get income. Even some of his family members left him. But, he did not budge on this, and the villagers continued to blame all these things on him because he had broken that tomb of that Pir.

So, they told him that he should repent at least now, and then, perhaps in a year, this bad omen would go away.

But, Bhai Manj did not listen to all that, and he continued. He was selling his land, part by part, to get his income. And, over two or three years, he got one of his daughters married also. And all those expenses were also paid off from the sale of land. So, that way, over a three-year period, he ended up selling his full land.

In the family now, only he, his wife, and his younger daughter, the three of them, were there. Everyone else had left and he had no further land. So, he felt that, now, he should go, since there's no further income. He should go to someplace where there is water in the land and where he can become a laborer there and work. So, they decided to move out of the village, because no one would give him a job in the village. His wife also agreed, and they tied up a small parcel of clothes that they had and some utensils, and they left from that village. He went outside, and then, he got a small job. They built a small hut, and he started staying there.

Around six months passed, and now, Guru Arjan Dev Ji wrote a letter to Bhai Manj, and He told the sevadar, "You hand-deliver this letter, and ask him to pay you twenty rupees to open this letter."

So, that sevadar came to Bhai Manj, and he said, "The Master has written a letter to you."

Bhai Manj was very happy with that, and he asked for that letter. But, the sevadar asked him to pay the price for it first. So, Bhai Manj went to his wife, and they both discussed this. And he asked her if she had got something that she could give, so that money could get paid. So, his wife took out whatever little ornaments and little jewelry that she had kept aside for herself, and she took that, and she gave it to him. So, he took that jewelry and went to a jeweler in a nearby village. And that jeweler purchased that jewelry from him and paid him exactly twenty rupees. So, he took that twenty rupees and went back and paid the sevadar that money, and he got the letter.

Now, he opened the letter to read it, and what was written there was, "I'm fine here, how are you?"

But, Bhai Manj felt very happy, because his Master had remembered him. He took that letter and he touched his forehead there, and he touched it to his heart, and he was very happy reading that letter.

Again, six months passed like that. And, after six months, again, the Master sent him a letter, similarly, through a sevadar. And, this time, his Master said, "Take thirty rupees for giving him this letter to read."

So, again, Bhai Manj conferred with his wife, but this time she said, "I have given you all my belongings. Now, I have nothing left." So, they both were wondering what to do.

Now, they had their younger daughter who, by now, was about fourteen years old. So, some years ago, in the nearby village, one of the farmers had asked for her hand for his son's wedding, but they had refused, because Bhai Manj was a bigger farmer and, earlier, they had refused that proposal. So, he felt that they'd asked for his daughter's hand and, last time, they had not agreed to that proposal, but maybe, for the younger daughter, they could go back. Since the elder daughter was married, it was not possible to have her married. So, they went back to that farmer and they told him, "You had come with the proposal to have my daughter married into your family. Now, that daughter is already married. I can offer you my younger daughter in marriage, but I need thirty rupees for that."

Now, that farmer was aware of Bhai Manj and his condition, so he felt, "He is in very bad condition. And his daughter will also be suffering, because of that. So, it's okay if we have her married and take her into our family. She can stay more peacefully and happily here." So, they agreed to the proposal, and they gave him thirty rupees.

Again, he went back and gave thirty rupees to that sevadar, and got that letter to read. So, he opened the letter and he read it. And the Master had written, "Whatever state you are in right now, you come to the ashram." So, he was very happy that Master had remembered him and had called him to the ashram.

So, they packed away the few utensils that they had, and whatever clothes they had, and they left for the ashram. So, they went to the ashram and they started doing seva while staying in the ashram. However, whenever they went for Darshan of the Master, the Master always looked the other way, as if He was talking to someone else. And, whenever they would come, they would simply pass and He would not give any attention to them.

Around six months passed like this, and He would not give any attention to them. So, once, when they had come like that to take Darshan, the Master spoke to the other person there, and He asked him, "Has Bhai Manj come to the ashram?" So, He was talking to this person and Bhai Manj's wife overheard and she was listening to this. The intention was that she would hear this. So, He was speaking to the other sevadar, and He asked him, "Has Bhai Manj come?"

He said, "Yes, Bhai Manj has come. He has been here for almost six months."

So, the Master said, "Then, what is he doing here for six months?"

He said, "They are doing seva in the ashram, and they eat here also. They stay here."

The Master said, "Then, if he's doing seva and he's eating, then what value is he adding to the ashram? Both are equal. He's doing seva, and he's eating his food. So, both are equal."

So, his wife promptly went back and told Bhai Manj what she had overheard the Master speaking.

Bhai Manj thought about this, that, "Yes, what the Master is saying is right. We are doing seva, and we are eating food here, so there is nothing added. Both are equal and we're not really doing any seva. So, what we'll do now is that we will not eat in the ashram. We'll not eat at the langar. You do the seva of cleaning the utensils throughout the day, and that will be the seva. And I will go out, and I will cut some firewood, and I will make two parcels of that firewood. One parcel I will give to the ashram, so that is our seva, and the other firewood I will take to the nearby village and sell it. And, with that, I will buy some food for both of us to eat."

So, this went on for about one year. He would, daily, go into the forest, cut wood, and do as he had planned.

Now, after about a year went by, once it so happened that, in the morning, about 9 o'clock, when he had gone to the forest to cut firewood, he made these two heavy bundles and he was carrying them. And, while he was walking, suddenly, there was a thunderstorm and there was a lot of wind and, because of the storm's strong winds, the wind pushed Bhai Manj. And, since he was carrying that load, and there was a lot of dust around, visibility was very poor. So, because of the strong wind, he got pushed, and he fell in an old well nearby. And there was about four feet of water in that well. So, he was standing, and he was still holding on to the two bundles of firewood that he had cut. And he was worried that, if he lets that down, then that firewood

would become wet. So, he continued to hold it like that, because he wanted to give that as seva to the ashram.

Around the same time, Guru Arjan Dev Ji was giving a Satsang. And, as soon as this incident happened, He immediately got up from that Satsang. Guru Arjan Dev Ji left that talk and started running towards that forest.

All the other people, who were sitting in that Satsang, suddenly, wondered why their Master had left like that, and started running towards the forest. So, people followed the Master and they all started running behind him.

He told one of the sevadars, "Bring some rope, and bring one ladder also." So, He went into that forest, close to where Bhai Manj had fallen in that well. It was about one and a half to two kilometers away. And, once He reached there, He stood at a slight distance from that well. And He told that sevadar, "Go inside. In that well, get the person out. Put the ladder in and help him out."

He kept himself at a slight distance, as He wanted to listen to what these people had to say about the whole thing.

So, they tied that ladder when they saw Bhai Manj inside that well. They tied the ladder to a rope and they lowered the ladder into the well. They told Bhai Manj, "You throw that firewood, climb the ladder, and come out."

But, Bhai Manj said, "You first get this firewood out. That belongs to the Master and to the ashram. So, you first take that firewood out, then I will come."

So, the sevadar said, "What 'Guru, Guru', what 'Master, Master', are you doing? You have been following that Master and you've lost everything that you had. All your possessions are gone. You've lost everything in your life, and you're still doing 'Guru, Guru'?" So, they said, "Just throw that firewood down and come."

But, Bhai Manj said, "No, no, no. Don't say such things about my Master. Whatever you want to say, you can tell me. But don't say such things about my Master."

So, he first tied that firewood, and he gave that out, and then, he climbed up the ladder.

Seeing all this and hearing all this, then Guru Arjan Dev ran to that well, and He embraced Bhai Manj, and He gave him a boon. He told Bhai Manj, "Whoever you initiate will go to Sat Lok in his lifetime itself." And He helped his soul to go back to Sach Khand, and the Master told him that He was very pleased with him. He asked him to ask for anything that he wanted. He also told him, "If you want to rule all the three worlds, then I will also take Kal out, and I will give you his position."

So, he said, "No no. I don't want that. If I have a Sat Purush like you, why would I want all of that?"

But, the Master insisted. He said, "No, you ask for something because I'm very happy with you."

So, Bhai Manj said, "Okay. Since You are asking me to ask for something, what I would pray to You is that, going forward, there is going to be Ghor Kali Yuga, and it will be very difficult for disciples to meet such tests that You give to them. So, henceforth, I would request of You that Masters should not take such tests of disciples before giving initiation."

So, thereafter, the Masters have stopped taking such tests before They give initiation. And all that we see now, all Masters, as a result of that, now give initiation without doing those kinds of tests.

So, Bhai Manj underwent all of this hardship, and he went through all of that, but what he asked was for the benefit of everybody.

Moorakh gyaani hoy jaay gyaani mein baithe,
Moorakh gyaani hoy jaay gyaani mein baithe,
Phool alag ka alag basanaa til mein paite.

Paltu Sahib says, "An ignorant person also, when he goes in the company of the Masters, also becomes very knowledgeable." He gives a simile of that. He gives an example of how scientists prepared perfume conventionally in India.

If you want to make a perfume out of a flower, then that flower is kept along with sesame seeds. And it is packed together with a little water sprinkled on that. So, after a period, that sesame seed absorbs all the perfume of that flower. Thereafter, the seed is separated and it is dried in a cool place, not under the sun. And it is, then, put through a small grinder, where they take the oil and the essence out of that sesame seed. So, that sesame seed absorbs the scent and perfume of that flower. And, when they extract that essence, it gives an aromatic oil of that flower. That same sesame seed, if you just take the oil out, it will sell for about eighty rupees per kilogram. But, as a perfume, it sells for a thousand rupees per kilogram.

That way, the ignorant people, when they go in the company of the literate and the learned, then they also become knowledgeable.

Kanchan loya hoy jaaha paaras chui jaayi,
Kanchan loya hoy jaaha paaras chui jaayi,
Panpai ukata kaat jahaa un sardi paai.

He gives another example of iron. Iron sells at about thirty-seven rupees per kilogram. But, when the same iron comes in the company, or it is touched with a philosopher's stone, then it gets converted into gold. And that gold sells for thirty thousand rupees for ten grams.

So, like the iron converts itself into gold and completely transforms itself, because of the touch of the philosopher's stone, like that, people who are very big sinners and who have very bad deeds, they also, when they come in contact with the Masters, or the Mahatmas, they also shed off all of their bad vices. And they also get on this Path and they become Mahatmas themselves.

So, where a dried tree is cut, when that gets the soil and water, even that grows into a green tree.

Paltu sangat kiye se mitathe teenau taap,
Paltu sangat kiye se mitathe teenau taap,
Malayaa ke parsang se seethal hovath saap.

That way, Paltu Sahib says, "With the company of the Masters, all our three gunas, or the sato, rajo, and tamogunas, they also get transformed. They also settle down."

In every individual, one of the three gunas is dominant. And that influences the behavior of that person. So, one of these gunas determines and influences the person. Where the satogun is dominant, the people do more devotion, they do prayers, and they are more inclined towards spirituality. The rajogun, where that is dominant, those people are more of the intellectual types. They are traders, or they are businessmen or those types. And where the tamogun is dominant, those people are more of people who would like to drink intoxicants, or kill people or kill animals and those kinds.

So, these three gunas, we draw from Brahma, Vishnu, and Mahesh, and each of these has one guna. And that is what each individual gets.

When we come into the company of the Masters, whichever is the dominant guna, or all of the three, those get settled when we come within the influence of the Masters.

This is the beginning of a new Bani:

Paaras ke parsang se loha mahang bikhaan.
Paaras ke parsang se loha mahang bikhaan.

Paltu Sahib says, "Like the touch of the philosopher's stone converts the iron into gold, like that, a person who goes and gets in the company of the Masters, he also gets transformed."

Loha mahang bikhaan chue se keemath nikaree.
Loha mahang bikhaan chue se keemath nikaree.
Chandan ke parsang chandan bhayi ban kee lakari.

Paltu Sahib says, "Like the philosopher's stone, because of the touch of that, the value of the iron significantly increases. Like that, even in this Malayagiri Mountain, where there are these sandalwood trees, the aroma of those trees, the smell of those trees, because of that smell, even the other trees, which are there, which could be a neem tree also, or a babul tree also, even when we cut the wood of those trees, those also smell like sandalwood."

Like that, when a person goes in the company of the Masters, even if he has sinned a lot, he redeems those sins and improves his deeds. He starts doing good deeds. And, that way, there is this influence of the Masters.

Jaise til ka tel phool sang mahang bikhaayi,
Jaise til ka tel phool sang mahang bikhaayi,
Satsangat mein pada sant bhaa sadan kasaai.

Paltu Sahib says, "Like the sesame seed, when it gets the aroma of the flower, again, it transforms and the value of that sesame seed improves, and one gets aromatic oil from that."

Like that, He gives an example of a butcher, who went in the company of the Masters. And he also became a Mahatma. The example of this Sadhna Qasai is that he had good impressions. Though he was not killing of his own, he was in the family of butchers. He would be selling meat, but he himself would not engage in these violent activities.

He had this stone, which is called 'Saligram stone', and this stone was used as a measure of weight, in his weighing machine for selling meat. So, if someone had to take half a kilogram of meat, he would put this stone, and it would measure half a kilogram. Even if he had to sell one kilogram of meat, that stone would measure one kilogram, and he would be able to sell one kilogram of meat.

So, this Saligram stone, this Sadhna Qasai used to offer prayers to that stone also.

Once, it so happened that one sadhu was passing by, and he noticed that this butcher has a Saligram stone, which he is using for weighing. So, he was wondering, "How is such a precious stone in the hands of this butcher?" So, when the butcher offered to give him some money, he said, "I don't want any money. Give me that stone."

So, the sadhu took that stone from him, and then, he made a proper offering for that stone. He bathed it with milk and he cleaned that stone. And then, he offered flowers to it, and he did a puja of that stone also.

So, because that stone had been given away, Sadhna the butcher was also feeling lost, because he had given that idol to which he used to worship every day, that Saligram stone. And, here, this sadhu had that stone with him.

So, in the night, when the sadhu slept, Saligram appeared in his dreams. And he told the sadhu, "If you want good to happen to you, then you should take this stone back to where it was."

But the sadhu, in his dreams, was talking and he said, "You have kept it with a butcher, it was such an awful place where he had kept you. I have offered all the prayers to you, and I've kept you in such a nice place, made all the offerings, yet you are unhappy here."

So, Saligram said, "You are just offering me prayers, making all these offerings on a very outward and shallow basis. But, that person, who had this stone where I was earlier, he had love in his heart. And so, I want to go back there."

The next day, he went and returned that stone to that butcher. That sadhu said, "Sorry." And he left. But then, that Sadhna, the butcher, he realized, "I have been, actually, not treating this as a deity. This is God, and I have not been treating Him well. I have been putting Him in this scale where I am putting flesh." So, he cleaned the stone and he kept it on his head. And then, he left that shop, the house, and he left his occupation. He left, and he became a Mahatma.

So, that way, these influences change a person. And that is how Sadhna Qasai also became a Mahatma.

Ganga mein hai subhgang mili jo naara sothee,
Ganga mein hai subhgang mili jo naara sothee,
Seep beech jo padain boondh so hovein mothee.

Then He says, "All the sewers, which run into the Ganges, finally, all that water becomes the Ganges only. And it is all sacred water, where people bottle it and take it home for prayers." So, that's how this dirty, filthy water, when it mixes with the water of Ganges, that also becomes the water of Ganges.

Like that, there are so many shells in the sea. There are so many oysters in the sea. But, it is only that oyster which comes in the contact with a drop of rain of the swati nakshatra that yields a pearl. And that becomes like an ornament of the sea.

Paltu hari ka naam se ganika chadi bimaan,
Paltu hari ka naam se ganika chadi bimaan,
Paaras ke parsang se loha mahang bikaan.

He gives another example of Ganika. She was a prostitute, but then, she also got in the company of mahatmas. And, finally, Lord Vishnu came and, at the time of her death, he came to take her, and she also was taken to heaven by Vishnu.

Like that, whoever, whether it's a sinner or whether it is a pious person, when they come in the influence of Mahatmas, of Saints, of Masters, then they also imbibe Their qualities.

Paltu hari ka naam se ganika chadi bimaan,
Paltu hari ka naam se ganika chadi bimaan,
Paaras ke parsang se loha mahang bikaan.

Radhaswami.

28

Meditation Talk
10 Jan 2017 – Morning

The Master Is Everything For The Disciple, Or Gurumukh

THIS IS AN INCIDENT from the life of Sawan Singh Ji Maharaj. Once, he was going to take the Darshan of Jaimal Singh Ji Maharaj in Beas. So, when he was going there, he got off the station, and there he met a Father of a church. That Father asked Sawan Singh Ji Maharaj, "Tell me, who is bigger? Who is greater? Is it Jesus Christ, or is it Guru Nanak Ji, or is it Jaimal Singh Ji Maharaj?"

Sawan Singh Ji Maharaj laughed, and he said, "Okay. Make all the three of them stand in front of me, and I will tell you."

That Father said, "It is not possible, because Jesus Christ was there about two thousand years ago, and Nanak Sahib was there around six hundred years ago. So, how is it possible to get everyone together?"

So, Sawan Singh Ji Maharaj said, "Yes. You're right. For me, I can only see the living Jaimal Singh Ji Maharaj, and He is the only Living Master right now. So, I go to Him." He said, "He is the biggest for me because He is there and He is my Master."

So, for a gurumukh disciple (shish), his Master is the biggest, in terms of all Masters. And, for him, his Master is God Almighty, and He is everything for that disciple, or that gurumukh.

Every Master has an unfailing love and affection for His own Master. So, when we pray to our Master, we should have faith in Him and love and affection in Him. And then, we will be successful on this Path.

Whenever we sit for meditation, we should bring back our memories of the Master. We should think about our Master before sitting. Then, our meditation will be successful. Otherwise, it is difficult to do the meditation. Alternatively, you can sing a bhajan of one of the Masters. And, that brings good feelings and love and affection towards our Master when we sit for meditation.

The mind has this habit of running behind whatever it has affection for. And, if there is love and affection for all outward, worldly things then, when we sit for meditation, the mind starts running in that direction.

So, we should develop our love and affection at the Feet of the Master, so that, when we sit, our mind starts running towards our Master.

We get a transformation when we sit regularly for our Simran and Bhajan. When we sit continuously like that and listen to Satsangs every day, then we bring about that transformation, and that love and affection develops within us. As our mind becomes more pure as we sit for meditation and listen to Satsang, in that way, we bring about a gradual transformation within ourselves.

* * *

So, this is a good time in the morning. We have woken up and the mind is fresh and quiet. A quiet mind is good for meditation. So, we should make the most of this time, and sit down, close our eyes, and sit for meditation.

29

Meditation Talk
10 Jan 2017 – Afternoon

In Earlier Times, The Masters Would Test The Disciples To See Who Would Succeed Them

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ABOUT GURU NANAK, it is said He had two sons, Sri Chand and Lakshmi Chand. When He was old, His wife would often say, "Have one of Your sons as a Successor. You announce a Successor."

So, He said, "I will definitely keep my son as a Successor."

She said, "You have two sons, Sri Chand and Lakshmi Chand."

So, He said, "Okay, let us see, we'll see tomorrow, who is my son?"

It was very cold that night, and it was snowing in the Himalayas and, as a result, there was a serious cold wave. Nanak Ji, in the night, told Sri Chand, "Look, it is 12:00 noon, the sun is up, and it is very hot, so just blow the fan."

He said, "You have become senile now because it is midnight and you're saying it is afternoon. And, I can't stand, it is so cold that I can't stand here. And you are saying that it is hot and I should blow the fan?"

And, that way, he got angry and he left from there.

Thereafter, He called Lakshmi Chand, and again, He said the same thing, "The sun has come up, it is afternoon, and it's very hot. So, just blow the fan."

Again, even Lakshmi Chand got angry, and he also spoke similarly and walked away.

Guru Nanak Sahib's wife was observing all of this. After His two sons walked away, He called for Bhai Lehna. Bhai Lehna was sleeping at a slight distance, so He called, woke him up, and asked him to come. And then, He similarly told Bhai Lehna, "It is very hot, it is noon and it is quite hot, so why don't you blow the fan?"

Bhai Lehna immediately picked up the hand fan, and then he started waving it, he started blowing the fan there for Guru Nanak Sahib. Then, He told His wife, "You saw who is obeying me, and who is listening to my instructions."

Later, Bhai Lehna, Who was Angad Dev Ji, succeeded Guru Nanak Sahib and He was a great Master.

So, earlier, such things would happen. The Masters would take such kinds of tests, and then They would decide who would be succeeding Them. Because, the people to whom They entrust this work, those people also should have those kinds of qualities and those kinds of feelings.

Now, even Baba Somanath Ji and Sant Ji, They also had made this point very clear, but They had not publicly announced it because, amongst Their disciples, no one was ready at that time. That is why They left quietly.

That way, Masters, They make ashrams. And They grow the ashrams also for the sangat. But, They do not have any attachments to these ashrams or all of these properties. Their love is at the Feet of Their Master, and They do not have any affection or love for any of these material things.

So, we should follow the instructions of the Masters. Baba Ji had done so much tapasia, He had done so much austerities. And, it is important for us to give our soul the water of Satsang and feed it the food of Bhajan Simran.

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So, the time is good and we should make the most of this time. We should sit and close our eyes and get connected to Simran and Dhyan.

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SATSANG
10 Jan 2017 – Afternoon

You Are Naïve — You Do Not Know The Deceit Of Kal And Maya

The paathi sings the Bani of Swami Ji Maharaj from the book: Saar Bachan Sangrah, ppg 115-116

Koi maano re kahan hamaari,
Koi maano re kahan hamaari.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj is appealing to people to listen to His Bani because, for a number of years and centuries, Masters have been explaining, but people from the world are not willing to listen. We listen to the Satsangs and the Banis of the Masters, but we take it from one ear and we take it out from the other ear. So, no one is willing to walk on the Path suggested by the Masters. Therefore, He is appealing to people to carefully listen and consider what He is saying.

Jo jo kahu suno chit dekar,
Gau ki kahu tumhaari.
Jag ke beech baandhe tum aise,
Jaise suvana nalani dhaari.

He says, "Whatever I am telling you in this Bani, you carefully consider and give it a serious thought." So, He says in this Bani how the soul has come and has got entangled here.

He gives an example of how this soul is entangled in this world. He gives the first example of how people catch parrots. They have this perch, which is not very firm and it creates an imbalance, and the parrot comes and sits on that perch. So, since it is not stable, it tries to hold it very tight. There is glue on that and there is also some fruit tied up. So, the parrot tries to eat that fruit, and it tries to sit on that perch. Then, when it holds that perch very firmly so that it can balance well to eat that fruit, it gets stuck on that perch, and then, it is unable to fly away.

The hunter comes and he catches that bird. He removes the legs from that perch and puts it in a cage. Thereafter, that person sells that parrot, who is now in the cage, to different people. And different people make different uses of that parrot. Some of them make him talk their language, so he starts to learn and talk their language. Different people use that parrot in different ways,

and that is how that parrot starts adjusting. This parrot, which was a free bird, is now encaged and has to behave itself according to the whims of the people who have it in a cage. Now, it's got its vice of desire for taste. It succumbs to its need for desirable tastes. And that is why it gets caught. So, Swami Ji Maharaj is giving different examples.

Marakat sam tum hue anaadi,
Mutti deen fasaa ri.

The second example He gives is how people catch monkeys. Now, monkeys are very greedy for food. They have a lot of greed. And, the way they catch monkeys is, they take an earthen pot, which is a big pot, but with a very narrow opening. And, that opening is just such that a hand can go inside when it is not holding on to anything, or it is not closed into a fist. So, only an open hand can go inside.

They bury this pot inside the ground and tie it down so that it doesn't come up. And, they put some peas, or chickpeas, or such chanaa, etc., inside and around the ground, so the monkey comes to eat that. So, that monkey gets attracted by these peas around the pot and he starts eating those. And once they're gone, he looks inside, in that hole, to see whether there are more. And there, in that pot, they have kept more peas there, so he puts his hand to get more peas. And, when he puts his hand inside, he tries to grab as much as possible in his hand. Once he has this fistful of those peas, he is unable to take it out from that pot, and he gets stuck.

Now, when they come to catch him, he doesn't want to release those peas, which are there in his hand. He wants to continue to hold them. And, as a result, he gets himself caught. Thereafter, the hunter comes and he catches him. And he beats that monkey, and then, ties him, and trains him to do all sorts of tricks. And then, he earns his living by making this monkey dance around and do those tricks, so that he can earn some money.

Now, this monkey, which was a free animal in the jungle, which was on trees, etc., he gets caught and he gets chained like this. So, because of his greed, the monkey got caught. Humans know the different weaknesses of different animals, and that is how they catch them.

Marakat sam tum hue anaadi,
Mutti deen fasaa ri.
Aur meena jeehya ras maatee,
Kaata jigar chidhaa ri.

Swami Ji Maharaj says, "It is similar in humans with their greed. They are going to get only what their Pralabdh determines." But, they struggle a lot to see how they can procure more than what they will get in the normal course. They struggle and they waste a lot of energies, they travel abroad, they do all sorts of things to satiate their greed.

Greed makes a person sad because, every time, with whatever he has, he wants more. And, at all times, he is struggling to get more than what is coming his way. And, because of the greed, he is also worried of losing what he has. And that also gives him anxiety. So, he is continuously under tension and anxiety and is sad because of his greed. Therefore, because of our greed, we have become stuck very badly and entangled in this world of Kal and Maya.

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Sant Ji used to tell this story, that there was a worker, a devotee. He was with a rishi and, for about ten years, he worked very hard with him. He did his seva. After about ten years, he felt like going home. And he requested the rishi that he wanted to go home and asked for some time.

So, the rishi felt that he had done seva for ten years. He was from a poor family, so he wanted to grace him. So, he gave him four candles. The rishi told him, "Take these candles and go home. And when everyone is asleep in the night, you light one candle and go eastwards. Where this candle burns out, you dig. And you will find coins, and you will find a treasure. Then, the next day, you light the other candle and go northwards. And, when this candle also gets used fully, you stop there. Don't go further. Dig there, and you will get more, different coins. And then, on the third day, you light the third candle, and then, you go westwards. And, similarly, when this candle comes to an end, you stop there and dig, and you will get some very precious jewelry. This fourth candle, don't light this candle. And don't go southwards."

So, when he went back home, he was very eager to light that candle. He was waiting for nightfall. As soon as it was night, he lit that candle and he walked eastwards. And, about two furlongs down, that candle got burnt out and he dug there, and he got a pot of silver coins. He didn't want to wait for the next night. So, he immediately came home, lit the next candle, and went northwards. He walked about half a kilometer. Where that candle burned out, he dug there and he got another pot. When he opened that pot, he found that there were gold coins inside. So then, he was impatient for the third candle. He said, "I will not wait further." So, he went and lit the third candle and went westwards. So, after about half a kilometer to almost a little under one kilometer that candle burned out, and he dug there and he found another pot. And there were diamonds in that pot. So, he got these diamonds, and then he was thoroughly pleased. And he thanked that rishi, because he felt, "I worked there for ten years, so this is a reward that he has given me. And my poverty is gone as a result now, because of all of this."

But then, he had this fourth candle in his hand. And he was wondering why that rishi had told him not to light that candle. He felt, "Perhaps, if I light this candle and go southwards, then I will reach the God of Wealth only." So, he felt, "Okay, let's not leave that opportunity."

So, he lit that candle also and went southwards. After about half a kilometer, that candle also burned out, and then, he started digging there. Now, he kept digging. He dug about five feet,

but he still didn't get anything. When he dug further, he felt that there was something like cement or some concrete there. He felt something hard there.

So he was, now, quite sure that he had, actually, fallen upon Kubera's house only, that is, the God of Wealth. And he dug further and found the door of that house.

So, when he went inside the house, he noticed a person standing there. And, on that person's head, was this ceiling of this house. He stopped and asked that person, "Is this the house of the God of Wealth?"

That person said, "See? I am holding this weight, and it's very difficult for me to talk like this. So, for some time, you hold this, then I will tell you."

Immediately, he obliged, and he put his head under the ceiling and relieved the other person, who was standing there.

As soon as he did this, that person said, "Yes. This is Kubera's house, indeed. I had come here, like you only, and I got stuck here with this ceiling on my head. Now, when someone else comes — who is greedier than you — he will relieve you. Till then, you will stand here!"

So then, he was stuck there perennially, under that ceiling.

* * *

It is the greed that is the undoing of a person. If he has got a few crores, he wants more. If he gets ten crores, he wants a hundred crores. So, he wants more and more. And that is what keeps him hollow and sad.

Therefore, Swami Ji Maharaj says, "Just like that monkey, which gets caught by himself in greed, similarly, Kal and Maya have kept this vice of greed in a human being. And he also is entangled here, because of that."

Aur meena jeehya ras maatee,
Kaata jigar chidhaa ri.

Swami Ji Maharaj gives another example of fish, and how they catch fish. Now, a fish, again, follows taste and likes to eat and it likes to taste. Fishermen take a hook, and they put an insect on the hook, and they throw it in the water. And that fish, in search of good taste and food, comes across this hook with that insect, and it swallows that entire insect. And, as a result, it gets caught on that hook. So, that free fish also gets caught, because of its tongue. It gets caught by a human being because of that.

It is because of this sense of taste that a human being also is unable to do meditation and do his devotion properly. So, what mahatmas and sadhus do is that they take the leaves of neem, which

are very bitter, and they rub these, for about six months, on their tongue daily. And, as a result, their sense of taste gets significantly reduced or lost. Because that is a big vice, which takes a person away from his devotion.

Gaz sam moorakh hue is ban mein,
Jhooti hathani dekh bandhaa ri.

Swami Ji Maharaj gives another example of how people catch elephants. And, the biggest vice of an elephant is its lust.

How they hunt elephants is that they dig a huge trench of about ten feet by ten feet, and cover it loosely with some light bamboo and leaves so that it doesn't look like a trench or a hole. And they make a female elephant of paper or cardboard, and they keep it on that trench. So, when the elephant sees that there is this new elephant there, it doesn't check anything. It just climbs on that elephant. And, as a result, because of its weight, it falls into that trench.

So then, they begin to tame that elephant. They keep him hungry for ten days. And, because there is a lot of anger in an elephant, they keep him hungry. They weaken him. And they bring a domesticated elephant around it so that he gets used to that. And, around that trench, they keep walking their domesticated elephant. So, that wild elephant keeps observing this tame elephant, which is walking around it, and it becomes very weak. And it gets used to that concept. Then, with that tame elephant, they pull out this wild elephant, and he is too weak to struggle or fight. So, once they take him out, they chain him, and then, gradually, start training him. And, ultimately, they make that wild elephant a tame elephant, and use him in their occupation and make him a means of their livelihood. So, a wild elephant, which was free in the jungle, even that gets caught like this because of its lust.

Kya kya kahu kaal anyaayi,
Bahu bidhi tumako phans liyaa ri.

Swami Ji Maharaj says, "How much can I explain? Because of these individual, dominant vices relating to each sensory organ, each of these animals is losing their freedom and getting entangled and getting caught, getting encaged. But, for a human being, he's got all the five sensory organs." So he's got taste, he's got smell, and he's got all of these vices, which I have explained. So, it is very difficult. That is how Kal and Maya are entangling the human completely.

Swami Ji Maharaj says, "Kal and Maya, they've given five sensory organs and five karmendryas, to human beings and, because of that, they have completely entangled the human being in this world."

Tum anzaan marm nahi jaana,
Chal bal kar in phans liyaa ri.

Swami Ji Maharaj says, "You are naïve. You do not know the deceit of Kal and Maya. And, because of that deceit and delusion, they have kept you entangled and lost here." God Almighty has given you this precious life to get yourself out of this world and go back to God Almighty. But, you are entangled here because of all these vices that you have. And all these are influencing you and continuing to entangle you, and your whole life is getting lost in ignorance.

We go and listen to Satsang. We follow a little bit of Satsang. We also do Simran, and Bhajan, and Dhyan here. But, when we go back to our homes, our karmendryas, they dominate, and they, again, start making us build up our deeds and make us forget our Bhajan Simran and all that we have heard in the Satsang.

So, Swami Ji Maharaj says, "Whatever I'm saying, I'm telling you for your benefit. At least, some of you listen to this." He says, "You save yourself from these vices, these pitfalls created by Kal and Maya. So, you keep yourself safe from these."

If we believe that we will be able to do both things, that is, we follow our senses, and we want to engage in spirituality and be successful in spirituality also, this doesn't happen. Because, if we pursue our desires for lust and other things, lust pulls us down. Spirituality requires us to go up. So, these are diametrically opposite, and it is not possible to do both things.

Now, when a human being engages and pursues his desires for lust and other things here, he has to pay and redeem those deeds. So, whatever deeds he's doing, he has to redeem them, and only then, he can leave this world.

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There was this disciple of Sawan Singh Ji Maharaj and he liked good food. He used to succumb to his taste everywhere and he seldom stayed at home. He used to go from village to village, and go to other satsangis. And he would like to eat the different kinds of food that they offered. So, he did this for about three or four years, he was eating outside, in other people's houses.

When his time came for leaving this body, at the time of death, he got the Darshan of Sawan Singh Ji Maharaj inside. So, Sawan Singh Ji Maharaj looked at his karmas, and He told him, "You have, unnecessarily, built a baggage of karmas by eating free at other people's houses for about three to four years. Now, you will suffer for another three to four days before I take you."

So, for four days, he was suffering, and he did not die. And, he had to redeem all of those karmas, which he had built up by eating free food at different people's houses.

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So, Masters say, "Whatever you build up as karmas, you will have to redeem those karmas. You will have to give an account of those karmas here, in this life."

Chootan ki bidhi nek na maano,
Kyo kar chootan hoy tumhaari.

Swami Ji Maharaj says, "Masters have given you the key to get out of this. They have told you to attend Satsang and do your Bhajan Simran, every day. But, you do not follow. You do not use that key. Then, how are you going to escape from this?"

Satguru sant hue upakaari,
Unaka sang karo na samhaari.

Swami Ji Maharaj says, "Masters come in this world to get you salvation. They have a lot of Grace and They have a lot of compassion. And They come to take you. But then, you are not willing to listen to Them." We do not listen to Them. We only listen to our mind. Masters say, "If, at all, there is any enemy in this world of yours, it is only your mind."

So, if we keep listening to our mind, he is going to continue to keep you in this delusion and keep you in these attachments here. And, he'll continue to keep you entangled here, and you will not be able to get away from all of this.

Masters say, "If you want to get salvation in this life itself, then you should listen to the Masters, and you control your mind, and curb it from all of the vices, which are drawing you out. And, if you listen to that, and you control yourself from getting swayed by your vices, and you listen to your Master, then you will get salvation in this life."

Because, if we keep following our mind, and the mind keeps following these vices, then we keep getting a bigger burden, we keep building our load here. And, there is no benefit that we are getting out of this.

Ve dayaal as jugat lakhaave,
Kar de tum chutkaari.

If we listen to the Masters then, They will show us the way out. They are compassionate, and They will also help you to get out of this.

Paanch tatv gun teen jevari,
Kaate pal pal bandhan bhaari.

The jiva, the soul, is entangled in these five elements and three gunas. And the Masters come to untie this rope, to cut this rope out, and get the soul back. By doing the devotion of the Masters, the three gunas also become less dominant, and the soul is also able to leave this cage of five elements and go back to its home. Because, Masters come to take the soul back to our True Home, and They do not come here to help the soul get entangled here.

If we listen to the Masters, then They will be compassionate, They will help us, and They will extend Their Grace. They will shower Their Grace and help us to get out of this.

Unaki sangat karo bharm taz,
Paavo tum gati nyaari.

You should get rid of your delusion and get in the company of the Masters. What is our delusion? We have started believing what is unreal, to be true. And, we are taking what is Truth, to be unreal. So, what is Truth? Truth is what is permanent. God Almighty, the soul, Masters, and Naam, these are permanent. And that is the Truth.

So, what is false? What is not permanent?

This world, our attachments here, even our body, all of these are false. All these things that we have are all given to us for these few days of our life, according to our karmas. And, after that, all these things are going to remain here, and they will not go back with us.

So, what goes with us is only the devotion that we do of our Masters and God Almighty. And, it is the wealth of Naam that we have accumulated by doing our meditation. That is what we bring back here.

Jagat jaal sab dhokaa jaano,
Man moorakh sang keenha yaari.

This world is a net of delusion created by Kal and Maya. And we have befriended our mind, which is an agent of Kal, who is continuing to keep us entangled in this net. Whatever we see with our eyes here, everything is going to get destroyed. Everything will perish, one day. The sky, the ground, the underground, all of this is going to perish. Everything has a time period. What will continue and will not get destroyed will be the soul, the Master, Naam, and God Almighty.

Iska sang tajo tum chin chin,
Nahi yeh legaa jaan tumhaari.

Swami Ji Maharaj cautions us, and says, "Leave all these things, and go to the Masters, and get the company of the Masters. Get connected with Naam and build the wealth of Naam. It is Naam, which is going to take you back to your True Home." So, Masters keep explaining this, again and again, so that our love and affection of these worldly things get reduced. And our love and affection for doing devotion, that improves. Because, if we keep following the mind and following all these desires and attachments in this world, then we will never be successful in our devotion. And, because of that, we will build up our karmas, and then, we'll have to spend another life here, trying to redeem those karmas. We'll have to go through hardship and suffering for that. Because, by increasing our karmas, we cannot get salvation in this life itself.

Apane ghar se dhoor padoge,
Chouraasi ke dhakke khaa ri.

If you continue to get attached here and get swayed by all of this delusion, then you will continue to remain further away from God Almighty and your True Home, and you will go into the chaurasi, you will go into the cycle of life and death again. It is only our love of our attachments and our love for this world here that puts us back into this cycle of life and death, into this chaurasi, and makes us suffer there.

Badee kugati mein jaay padoge,
Vaha se tum ko kaun nikaari.

Then, you will get stuck badly in that chaurasi, and you'll be suffering there. But, there'll be no one to take you out. You can see for yourself now, there are so many slaughterhouses, and they sacrifice so many animals there. And, why is that being done? Because we want leather shoes and we want leather chappals. And so many animals are getting sacrificed like that.

Now, imagine that, if we are an animal and we are in that slaughterhouse, then what happens? So, those animals also pray, they also shout, they also cry, and they also feel very sad and tortured. And now, if we are also there in that life form, then even our situation is similar. There is no one, then, to listen to them.

Badee kugati mein jaay padoge,
Vaha se tum ko kaun nikaari.
Thaa te ab hee kahanaa maano,
Radhaswami kahath vichaari.

Swami Ji Maharaj says, "At least now, you should listen to the Masters and save yourself from this situation of going into that chaurasi and suffering there. You should listen to your Masters." So, you should, at least, listen now and not go again into this cycle of life and death. And, if you're suffering there, and you're in sorrow, then there is nobody to help you there. So, you should, at least, listen now.

Badee kugati mein jaay padoge,
Vaha se tum ko kaun nikaari.
Thaa te ab hee kahanaa maano,
Radhaswami kahath vichaari.

Radhaswami.

31

Meditation Talk
11 Jan 2017 – Morning

Till The Simran Is Perfected, We Will Not Be Able To Go Far In Our Devotion

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THE FIRST STEP ON THE LADDER of Sant Mat is Simran. The Five Names that are given to us for doing the Simran, we have to repeat those words in our mind. And it should become a repetition to the extent that it starts, automatically, happening in the mind. This needs continuous practice. And when we are going about our routine, when we are walking, sitting, or any time when the mind is idle, we should continue to do Simran all the time. Till the Simran is perfected, we will not be able to go far in that devotion. We need to perfect our Simran.

Initially, we have to struggle doing this, because the mind would like to avoid doing Simran. But, we have to struggle and remember to keep doing it. Saints have given us Simran so that we are able to control the mind. And the mind knows this. That is why the mind always tries to avoid doing Simran.

The mind is continuously thinking about outward, worldly things and all our attachments, and it does that very freely and abundantly. But, the moment we decide to do Simran, the mind starts avoiding that.

Therefore, whenever we sit to do the Simran, or the repetition of the Five Names, the mind tries to get all the other, worldly thoughts and strives to divert the thought process from the Simran, and it brings in all the worldly things and distracts us. And, that way, it distracts us from doing Simran. And then, we get behind the same thoughts of all worldly matters, and we get our anxiety around all our attachments. And the precious time for which we are sitting to do Simran, that is wasted.

We should always actively monitor what we are thinking, what are the thoughts. And we should continue to stay focused on the Simran. As soon as the mind goes to other thoughts, we should bring it back to Simran. That way, if we keep doing it regularly, then the mind will slowly get used to doing this and, one day, the Simran will get perfected.

The mind is akin to a three-year-old child. And, it is like the parents are trying to make the child, but the child wants to go and play with his friends. So, they try to put him in the school and they

try to make him sit for studies. But then, he continuously keeps running and wanting to play with his friends. And then, he initially sits because of the fear of his parents, and because of the fear of his teacher. And, that way, he starts gradually sitting to learn. And, once he starts understanding the alphabets, reading, writing, then this fear goes away.

That is why, initially, this happens with us. The mind keeps going out, wandering on other thoughts. We have to keep catching the mind and bringing it back to Simran. Again, it wanders off. Again, we have to catch and bring it back. And, gradually, by doing this, the mind starts getting focused, and then, we start doing Simran properly.

This is a regular and daily fight or struggle with the mind for doing the Simran for every disciple. And, once this is perfected, once the Simran starts happening automatically, then the attention of the soul starts automatically focusing within and comes to the Eye Center. And, as soon as our attention comes at the Eye Center, and we leave the nine doors and come to the Tenth Door, our Master is waiting in the Shabd Roop in the form of the Sound Current. He's waiting for us there.

So, it is our Simran and Dhyan, which initially gets us there, and later, it is the Sound Current which takes us further from there.

Initially, we should focus more on our Simran and Dhyan, that is, Simran and the contemplation of the Master within. And, later, we can focus more on the Sound Current. So, initially, we should not be focused or try to spend too much time on trying to listen to the Sound Current. We should focus on our Simran and Dhyan.

Once we manifest the Form of the Master within, and He, with His Grace, manifests the Sound Current within, then that is a continuous Sound Current, which will stay with us. Once that Sound Current gets manifested with the Grace of the Master, then it resonates continuously, and we can hear it all the time, twenty-four hours of the day. Even when we are sleeping, that Sound Current is continuous, and we can hear it.

The Sound Current that we listen to now, when we sit for our Bhajan, that is not a continuous Sound Current. When the mind gets a little still, then we get to hear that Sound Current. And, as soon as the mind again wavers, we lose all of that Sound Current.

We have the two faculties of the soul, which is to listen and to see. And, basically, we should do only about fifteen, twenty minutes in our exercise of meditation towards listening to the Sound Current, so that we are able to get these two faculties working. We start working towards that. But, other than that, we should focus mainly on Simran and on the contemplation of the Master within.

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So, we have woken up and we are fresh in our mind and the mind is quiet. It's a good time to sit for meditation. So, we should sit, close our eyes, and get connected with Simran and Dhyan.

32

Meditation Talk
11 Jan 2017 – Afternoon

Where Is Your Mind?

LIKE I TOLD YOU IN THE MORNING about Simran, that Simran is the first step on the ladder of Sant Mat.

In between, when I was working in Kengeri, and I used to do seva for quite some time, my attention on Simran was less. I happened to go to Mumbai around that time. And there, in Dadar, in Bhavani Shankar Road, I stayed in the house of Mr. R. R. Singh. I chose not to stay with my parents. They were also staying in Mumbai at that time. But, I chose to stay with Mr. R.R. Singh, because he was a sadhu and his meditation was very good, and his devotion was very good. He had a small room. It was one room, within which his family would stay, and even his business and occupation were there in that room.

He would get betel leaves from Madhya Pradesh, about seven large boxes would come. And then, he had to sort out those betel leaves, to take out the unclean or the bad leaves.

So, about three, four of us would sit around in a circle, and we would sort these betel leaves. And he would keep reminding us and telling us, "With each betel leaf that you inspect, you should do your Simran."

But, the mind is a devil. So, while we would do that, it used to, quite often, wander off and go in some other direction. And then, he would quickly point out, "Where is your mind?" And he would keep pointing out and bringing us back to do Simran with each leaf. So, once he would point out, then with each leaf, Simran would start again.

Then, someone else's mind would wander, so again, he would point out to that person. So, once he would point to one person, all the other three of us would start doing our Simran.

So, that way, for about one and a half months, we used to do this and, that way, that Simran quite significantly improved.

From his residence, the Worli Satsang hall was about nearly two kilometers away. But, we chose to walk there, so that we could do our Simran, instead of taking a bus to that place. In such a crowded place in which he was residing, we did not pay attention to the surroundings.

We would do our Simran, and then, we would walk towards the hall. By doing Simran while walking, many times the withdrawal of the soul's attention would start and, as a result, our legs would start becoming numb. So, we would then have to stop doing that Simran and look around, pay attention outside, so that it would settle down. And then, again, continue walking.

So, you can see that, in about one and a half months, by doing Simran like this, continuously, so much progress could happen. I stayed there for about four months, and then, came back to Bangalore. And, what I wanted to tell you was that, in Simran, there is so much power.

As soon as Simran becomes continuous, the withdrawal of the soul starts. It is only because of Simran that the withdrawal happens and the soul leaves the nine doors and comes to the Tenth Door. Once we come to the Tenth Door, our Master is waiting. And then He tells us, "Come, let's go." And then, He gets us to have the Darshan of Jyoti. And, thereafter, He manifests, with His Grace, the Sound Current. That Anahad Shabd doesn't stop. It is twenty-four hours that Sound Current is resonating. And, whether you are awake or asleep, that Sound is there, continuously, with us.

Therefore, we should emphasize Simran. We should focus on trying to improve our Simran and, once the Simran improves then, automatically, our meditation, our focus improves. And our Dhyan improves.

* * *

So, the time is good and the atmosphere is quiet. And we should make the most of it. Let us sit and get connected with Simran and Dhyan.

33

SATSANG
11 Jan 2017 – Afternoon

One Cannot Estimate The Expanse Of This World Of Kal And Maya — Mahatmas Call This The Ocean Of Life

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The paathi sings the Bani of Swami Ji Maharaj from the book: Saar Bachan Sangrah, ppg 117-118

Yaha tum samajh soch kar chalana,
Yaha tum samajh soch kar chalana,
Yeh tho raah badi athi tedee,
Man ke saath na padanaa.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj, in this Bani, tells us, "We should tread very carefully in this world." When Mahatmas say something like this, there is a reason behind it.

Mahatmas have always been saying, "This world, in which we are staying now, is not our world. It is not a place where we belong. It is the place of Kal and Maya." We are also not this body. We are the soul. And who is there for the soul? It is God Almighty, Who is there for the soul.

Maya has created a delusion, and she has kept five guards. They ensure that the soul doesn't leave the compound of Kal and Maya. These guards are lust, anger, greed, ego, and attachment. So, between these guards, one of them is dominant at any given time. And each of them ensures that the soul doesn't leave from here.

We are identifying with this body and, as a result, we are wasting this very precious time that has been given to us. This world, which we are calling ours, day and night, we are spending time, thinking about this world, and all of these attachments that we have here. This world is going to leave us at the time of death, and the soul and the mind are attached to this world. And, where there is attachment, in the next birth, the mind and soul will assume a body in that same place. But, when they assume the next body, they will not, necessarily, get a human form only. And, as a result, they have to assume a lower life form. And, because of that, there is a lot of suffering and they get pushed into the chaurasi.

Therefore, Swami Ji Maharaj says, "Tread very carefully in this world. This body, which has been given to you, and this time, which has been given to you, is very precious." After a lot of

suffering in the 8.4 million life forms, when the soul is tormented and is in deep sorrow, then God Almighty has mercy on it and gives it a human form This time has been given. This is a door of salvation, this human life form. It has been given to you to get salvation and go back to God Almighty and get away from all of this cycle of life and death.

This has not been given just to carry out our occupation or livelihood. That is also done by animals, birds, and other insects. But, it is given for salvation. God Almighty has very carefully crafted this human form. And, He has kept all His Creation, His sixteen planes, within this human life form. And He is also there, sitting within this life form. This characteristic is not there in any other life form.

This time, which we have, just goes away in ignorance and, at the time of death, the soul is very unhappy, and it is only repenting at the end. Therefore, Mahatmas caution us, and say, "You tread carefully and think on this in this world."

Yeh tho raah badi athi tedee,
Man ke saath na padanaa.
Bhaujal dhaar bahe athi gaharee,
Bin guru kaise paar utharanaa.

Swami Ji Maharaj says, "This path, the path of this world, is very crooked. And we are not aware, in terms of how many jivas are taking birth, how many are dying, and how this path is exactly."

Ever since the soul has come from God Almighty and got into the realm of Kal and Maya, in this net of theirs, the soul has been going into this cycle of life and death. One cannot estimate the expanse of this world of Kal and Maya. Therefore, Mahatmas call this the 'ocean of life', and They say that we cannot fathom the depth and the expanse of this ocean.

So, Swami Ji Maharaj says, "This path of this world is very crooked." And, later in the Bani, He explains to us how we have to tread on it. Mahatmas say, "This path is of Kal and Maya, and this is all an illusion. It is only there for three or four days."

The timeframe of this is finite. Pundit Thakur Dutt had estimated it, and then, Sawan Singh Ji Maharaj had corrected that time estimate of how long this world will be. So, They had estimated this, and there is still a very huge, very long period, left.

After every four yugas, there is one Jal Pralay water dissolution. And, one chaukriyuga is four such yugas together. And this is for one thousand chaukriyugas. That is one, ek, kajavra. And one thousand such chaukriyugas will be one kalpa. So, one thousand chaukriyugas is the life of this world. Earlier, it used to be printed, but then, they have discontinued that information.

Sat Yuga is approximately 1.7 million years (1,700,000). And, Treta is about 1.294 million years (1,294,000). And Dwapar Yuga is about eight lakh, 64,000 years (864,000). And Kali Yuga is about four lakh, 32,000 years (432,000). It is approximately five to six thousand years that have passed in the Kali Yuga. So, Kali Yuga can be estimated from the end of Mahabharata, because it started at the end of Mahabharata. And, approximately, five thousand to six thousand years have passed since Mahabharata. So, years remaining should be about four lakh, 25,000, roughly (425,000).

After four yugas, there is a water dissolution. And, in that, the land that we see today is overcome by water, and that becomes the ocean. And the land, which is under the ocean today, it becomes land. So, that gets converted. All the jivas, all the souls, go to Brahm.

Brahma is the creator, within the lower three worlds. And, all the souls, because they go to Brahm, become pure. And then, the souls come back and they go to where the land now will be. Because they go to Brahm, when the soul becomes pure and comes back, it is the start of Sat Yuga again, and the human being has the lifespan of one hundred thousand years. And the strength of that human being is equal to ten thousand elephants.

But, once he comes here, again, the karmas start building up and, in the next yuga, the life gets reduced. So, from one hundred thousand years, it becomes ten thousand years. Then again, in the next yuga, Dwapar, again, the life gets reduced to one thousand years. Again, in that yuga, because of the karmas, the burden of karmas, again the lifespan gets reduced. In Kali Yuga, it gets reduced to about a hundred years.

After fourteen Jal Pralays, there is one Vairag Pralay. Vairag Pralay, in that dissolution, the entire Creation extends to Par Brahm only. Everything from Pind up to Brahm gets destroyed. And then, after some time, there is Maha Pralay. And, in Maha Pralay, even beyond Brahm, up to Sat Lok, everything gets destroyed. And, all these souls who were there, they go back to Sat Lok. And that will be the end of the Creation. After that, there will be no Creation.

Many people asked Swami Ji Maharaj this question, "After we struggle so much, and do all meditation and go back to God Almighty, what if He gives us back to Kal again?"

So, He replied, "This Creation, after Maha Pralay, will not happen again. And, once a soul goes back to Sat Lok, he is not going to come back in the realm of Kal."

Bhaujal dhaar bahe athi gaharee,
Bin guru kaise paar utharanaa.
Guru se preeth karo tum aisi,
Jas kaami kaamin sang dharanaa.

Swami Ji Maharaj says, "It is not possible to fathom the depth and expanse of this ocean of life. And, it is not possible to get out of this, without the help of a Master."

So, even if we pursue other spiritual practices, like we do pranayamas, Ashtanga Yoga, or we do japas, tapas, then these souls who go higher, at best, will go up to Brahm. Most of them go only up to heaven, or up to Kailash where, again, there is a finite amount of time. Again, most of the behavior that we see here continues in Kailash, in the heaven, also. The time one gets in Kailash, in heaven, that is less than the time one would get when he goes up to Brahm. And once the good deeds that have taken the person, or the soul, there are redeemed, then again, he has to come back into this world.

So, Mahatmas say, "Till we get the Teachings and help of a True Master, we will not be able to get salvation from this world."

Guru se preeth karo tum aisi,
Jas kaami kaamin sang dharanaa.
Sang karo chetak chit raakho,
Man se guru ke charan pakadanaa.

Swami Ji Maharaj gives different examples. He says, "There has to be, even though you have a living Master, you should have love and affection at the feet of the Master. You should have a deep pang of separation from God Almighty. And you should have strong devotion to be successful."

We possess only one love and, today, that love or that affection is in worldly things, and in our families and our beloved ones. Till we have that manifestation of that affection and love at the feet of the Master, we will not be able to be successful on this Path. So, we have to have that love and affection at the feet of the Master.

But, Mahatmas say, "We have to be in this world also, and we have to do our spirituality also." So, Mahatmas say, "We should understand that this world is only temporary. And, therefore, we should withdraw our love and affection from this world, and have that at the feet of the Master. We should live in this world as if we belong to the Master, and we are doing this for the Master."

There have been several Masters Who had families, and Who had a marriage. And, They also have been successful on this Path, because They have been able to withdraw Their love and affection from this world and focus that at the feet of the Master. And, They have lived in this world, doing all Their activities and everything, thinking of it as a duty that They're performing for Their Master.

But, instead, if we go overboard, in terms of our love and affection for this world, and then, we still want to be successful on our spiritual Path, then that will not happen. We have to carry out our duties in this world also, because these duties, this give-and-take that we have been given for this world, is according to our Pralabdh, according to our deeds. And we have to carry out that also, in this world. We should continue to do that as if we are doing the duty of our Master. By doing so, we will be successful in the duties that we do for this world, and we will also be

successful in our devotion to our Masters. And, as we do that, as we continue to keep our love and affection at the feet of the Masters, our devotion will also grow towards our Masters.

Chal bal kapat chod kar baratho,
Guru ke bachan samajhnaa.
Dar the raho kaal ke bhay se,
Khabar nahi kab maranaa.

Swami Ji Maharaj says, "We have to get rid of our vices. And these are chhal, bal and kapat." Chhal is where we are engaged in deceit. We try to deceive other people. That is chhal. Bal is where we are trying to use our strength, our wealth, or our physical strength, and we are trying to cause harm to others. That is bal. And kapat is where we are trying to have a duality; we pose as something when we are, actually, something different. That is kapat. So, we should get rid of our chhal, bal and kapat. Another form of kapat is where we show outwardly that we are very devoted, but inside, we are in love with this world. So, if we get rid of these vices, then we get success in only a few days.

Swami Ji Maharaj says, "You get rid of these vices and follow the Teachings of the Master. Go to Satsangs and understand and follow the Teachings of the Master." When we get rid of these vices then, automatically, our love and affection will go to the feet of the Master, and we will be successful on this Path, and we will actually start following the Satsangs. Because, when the mind is pure, then only, we actually start understanding the Satsang.

Dar the raho kaal ke bhay se,
Khabar nahi kab maranaa.

Then, Swami Ji Maharaj talks about what is the essence of devotion. So, the essence of devotion is like the two wings of a bird. A bird needs both the wings to fly. First, in devotion, we need love and affection of the Master. And second, we should also have a fear. We should also have a fear of death in us. We should have this fear that tomorrow, we may live, we may not live. We don't know how much breath we have and how long we will live. So, that fear should be there. And, we should have true love and affection at the feet of the Master.

Swaasho swaash hosh kar boure,
Pal pal naam simaranaa.

Swami Ji Maharaj says, "Awaken and be aware of each breath. We should be sensitive about each breath that we are taking." And, Kabir Sahib also says, "Each breath of yours is of more value than all the three worlds. And I beat the drum, and I keep repeating this."

When, at the time of death, even if we want one additional breath, it is not possible to get it. We have been given a limited number of breaths and our lifespan is determined by that number of

breaths that are given to us. When our breath comes to an end, then we are not left here, even for one second. Immediately, the angels of death come and take the soul away.

So, Mahatmas say, "We should value our breath. With each breath, we should gather the wealth of Naam."

Yahi ki gafalath bahuth sataave,
Phir aage kuch nahi ban padanaa.

Then, He says, "Day and night, we are thinking about this world, and we are not thinking about the future, our future. We are not thinking about our soul, because it is our ignorance, and we do not know how precious this time is." And, we believe that we have been given this world only to enjoy and go about our routine things that we are doing. What we do, we can also do in other life forms. All of those other creatures also do the same thing. The only thing that we cannot do when we are in another life form is devotion, which we can only do in a human life.

Mahatmas say, "With each breath, we should do Simran. We should remember God Almighty." Our breath is a continuous process. That is a continuous cycle that we are doing when we are breathing. And, Mahatmas say, "If you are able to do your Simran, if you're able to do your remembrance of God Almighty with each cycle of breath that you take, then you will get light within."

So, Masters keep reminding us of this in every Satsang. They keep reminding us of the importance of each breath of ours. And They also say that, in the past, whatever time we have spent in our ignorance, we have not done anything that we can leave behind, but at least we should use the remaining breath that we have and make use of that.

So, whatever time we have left, we should use that for devotion. We should not waste this remainder of our breath, but spend it towards devotion.

Whatever we have at the time of death, whatever attachment we have, or whatever our desires are, after our death, we go towards that desire. That determines our next life.

* * *

There was a mahatma and he had a lot of mystic powers. He had riddhi-siddhis. And he had a lot of devotees also. He was a Vedanti. He knew the Vedas very well, and people would come to listen to his discourses on the Vedas. And, it so happened that, he was unwell for some time. A lot of medical treatments were given to him to see whether his health could be revived, but it was towards the end of his life. And, when his final moments came, there was a tree of berries, in front of the temple. And, during his last moments, he was laid to rest on a bed, near that tree.

So, towards the end, while he was lying on that bed, he saw this very ripe berry, which was there on the tree. He had, earlier, also announced, "When I pass away from this body, when I leave my body, there will be a bell in the heaven, in the sky. You will all hear a bell and, with that, I will pass away from this body." But then, what happened was, he was looking at this berry and he passed away, but that bell did not ring. Nobody heard the bell. So, then they announced his death, and a lot of people came from different places to pay homage.

There was also one prostitute who stayed in a nearby village. She also came. And she also heard of this, but then, she felt that if the mahatma is dead, then the bell would ring, so whatever he had said wouldn't be wrong.

A lot of people were also wondering that the mahatma had said this bell would ring. And they were all talking amongst themselves. And this lady also came up and she walked through that crowd and asked as to where that mahatma had been laid in his final moments of death. Where was he?

So, they told her, "When he passed away, he was laid to rest on this bed, on this cot, below this tree."

When she saw the view that the mahatma would've had, she noticed this berry on this tree, and she told them, "Please, take that berry out. Please, bring down that berry from that tree."

So, they got that ripe berry down, and then they cut that berry. And, in that berry, they saw that there was a very small, newly born, insect in that berry. So, they killed that insect, and then, that bell rang.

So, she said that the mahatma had died thinking of that berry, with the desire for eating that berry. And that is how he had become this insect and got into the berry to eat it.

A lot of people wondered how that lady knew this? How she guessed all of this?

So, she said, "In my previous birth, but I was a princess and I was a devotee and I was unmarried. And, around the age of forty, I became unwell. I was seriously unwell, but I was a devotee and I had very pious thoughts. And, during that time, I was lying down on a bed, and my family suggested that I should be moved from that bed and kept on another bed. A male carried me from this bed to the other bed. Now, I had never been touched by a male, and it was only during that brief moment where I thought of this male and I liked that touch and I got a desire, which I had not had till such time. And, in that desire, I died. And then, I had to be born as a prostitute. So, since I knew this, because of my previous birth, I guessed that even this mahatma would have had something like this. And that is why I came to know what it could have been."

Therefore, when a person dies having a certain desire, he is reborn again to meet that desire.

Jo kuch bane so abhee banao,
Phir ka kuch na bharosaa dharanaa.
Jag sukh ki kuch chaah na raakho,
Dukh mein iske dukhi na rahanaa.

Swami Ji Maharaj says, "Whatever you have to do, whatever devotion you have to do, do it now. Don't wait for the future to unfold, because you do not know how that's going to be, how many breaths you have, how long your life will be."

Many people feel that they will start meditation and devotion after they are seventy years of age. But, by then, most of the organs are failing you. The importance in the family is not there. And the mind becomes very, very wavering. It is very unsteady. So, in that kind of a state, how are you going to do your devotion and meditation?

Therefore, Mahatmas say, "When you are healthy, you should do your devotion. When your mind and your body is in good condition, you should do your meditation."

Swami Ji Maharaj also says, "Don't keep aspiring for happiness in this life. Treat happiness and sorrow evenly, and go about your life, because both are temporary." You will go through the experience of happiness and sorrow as per your deeds. They will keep coming, whether you work towards that, or you do not work towards that. You will go through phases of happiness, and you will go through phases of sorrow. So, there is no point wanting to aspire for happiness and to be without sorrow.

Dukh ki ghadee ganeemat jaano,
Naam guru ka chin chin bhajanaa.
Sukh mein gaafil rahat sadaa nar,
Man tarang mein dam dam bahanaa.

Swami Ji Maharaj says, "In fact, when you are in sorrow, you should consider yourself fortunate because, in sorrow, you remember God Almighty. Because, when you are in a state of happiness, then you are overcome by your ego. Maya deceives you in that state, and you are lost in your ego." So, He says, "Both happiness and sorrow are temporary, and they are false. When this world is only false, then why are we carrying so many worries about happiness and sorrow?"

Thaa the cheth karo satsangat,
Dukh sukh nadiyaan paar utharanaa.
Apanaa roop lakho ghat beethar,
Phir aage ko surat bharanaa.

Swami Ji Maharaj says, "Attend to Satsangs attentively, and after you listen to Satsangs, try to imbibe the Teachings of the Master that He explains in the Satsangs. After you listen to a

Satsang, try to spend about two hours thinking on that Satsang and how you are going to bring up those teachings and those suggestions into your life."

When we do this, then our behavior, our thought processes, and our life will get transformed and changed on this Path.

Swami Ji Maharaj says, "When we do our meditation lovingly at the feet of the Master, then the soul withdraws from the nine doors, and it comes to the Tenth Door. And, at the Tenth Door, we witness our 'selves', we see our 'selves'." Because we, as our souls, are sitting there. There is no form and shape of the soul, but the soul is sitting at the Tenth Door, and it is in the form of Light, and it is in the form of Sound.

Apanaa roop lakho ghat beethar,
Phir aage ko surat bharanaa.
Radhaswami kahein bujhai,
Shabadh guru se jaakar milanaa.

Once we go in, we manifest the Radiant Form of our Master within and, with His Grace then, the Sound Current is manifested, and we get the Darshan of Jyoti. So, it is our responsibility and our duty to go there and manifest the Form of the Master, and after that, it is His duty, He takes us further from there to God Almighty.

Radhaswami kahein bujhai,
Shabadh guru se jaakar milanaa.

Radhaswami.

34

Meditation Talk
12 Jan 2017 – Morning

It Is Necessary For Us To Sit And Actively Monitor And Do Our Simran

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THE PREMI HAS JUST SUNG this bhajan of Brahmanand Ji. He was a great Master. He was a stationmaster. And, in earlier times, for the entire station, only that stationmaster and one peon would be responsible. That stationmaster had to perform all the duties. He had to signal the train, and then, he had to sell the tickets, and then he had to flag the train off. So, all the duties were to be performed by the stationmaster.

He was a gurumukh-shish, a gurumukh disciple, and he was connected to the Sound Current. And the train was late by an hour, or so. So, he decided that there's no point in sitting and idling, instead, "I will sit for meditation." So, he went in the room that was there for resting, and he locked the room. And he informed the peon, "When the time comes for the train to arrive, then knock on the door and ask me to come out."

So, since the train was about one and a half hours late, he thought that he'd sit for meditation for about an hour. And then, in the next half hour, he'd perform all the duties.

When he sat for meditation with love and affection, his soul withdrew and, instead of sitting for one hour, he sat for two hours. So, he was completely in his meditation and the train, accordingly, arrived at its time. And now, instead of him going there, his Master performed all the duties.

So, his Master went there and He rang the bell, He sold the tickets, and when the time for the train to leave was there, He flagged the train away also. So, after that, the train left.

After about forty-five minutes of the train leaving, he got up from his meditation. And, when he got up, he asked that peon, "What happened? Did that train come?"

The peon told him that the train left about forty-five minutes back.

So, he got very worried and anxious, that who had rung the bell for the train to come and who had sold the tickets and, since he had not sold the tickets, he was worried that people would've boarded the train without tickets. And, if someone were to check it at a later station, then he

would possibly lose his job. He asked that peon, "Who did all the duties? Who rang the bell and who sold the tickets? Who flagged the train off?"

The peon was amazed, and he said, "It was you only! I saw you doing all of these things."

So, listening to this, he went quickly to check the register and, in the register, he saw that tickets had been sold and properly accounted for. He was very amazed at this whole thing. He saw that it was all properly accounted for, and then, it dawned upon him, and he understood that it was his Master, Who had done all of this, while he was in his meditation.

Thereafter, he decided, "Now, I will do that work only. I will do the work of the Master and I will sit for meditation in His remembrance. And let Him perform all my duties."

So, thereafter, he resigned from that job and he settled down at a place called Pushkar, which is next to a river. And there, he built his ashram and he sat for meditation there.

So, He was a great Master and He was a fully attained Master. And, He has written a lot of Banis. More than five hundred poems have been written by Him.

* * *

If we do our Simran with love and affection, and if we withdraw those thoughts, which are tied up in this world, and direct them inwards, then we definitely get success on this Path. If we sit for meditation and then keep thinking about our house and about our other activities, then we can't get success here. We sit there for meditation, but the mind makes us wander everywhere. It takes us away from Simran and makes us think about all of the outwardly, worldly matters.

Now, we keep believing that we are sitting for meditation but, actually, we are not doing that. So then, our time gets wasted. It is necessary for us to sit and actively monitor and do our Simran and remember to do that.

* * *

So, the time is good and it is quiet. And a quiet mind is good for meditation. We should close our eyes and sit for meditation.

35

Meditation Talk
12 Jan 2017 – Afternoon

God Almighty Has Said My Devotees Are There In All Species Across The Animal Kingdom

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ONCE, MUSA PEYGAMBER, he was a great muni and devotee — like Narad Muni, was the devotee of the god Vishnu. So, Musa used to go and talk to God Almighty. And once, he went and he asked God Almighty whether there were devotees, other than human beings, in the animal kingdom.

God Almighty told him, "Musa, my devotees are there in all the species. Across the animal kingdom, there are my devotees."

Musa asked God Almighty whether He could tell him about one such devotee, whom he could go and then meet and do his seva?

So, God Almighty told him the address and whereabouts of one of the devotees. He said, "You go near this village and, as you go eastwards from that village, there is a large pipal tree. And, this bird is there on the pipal tree."

So, accordingly, Musa went there. And when he stood below the tree, he saw that bird. And that bird had closed his eyes and he was sitting in contemplation of God Almighty. Musa asked him, with folded hands, whether he could do some seva for that bird.

The bird told him, "Musa, since you have come from God Almighty, I'm talking to you. Otherwise, I do not have time to break the Simran that I'm doing of God Almighty. But, since you have come, and you are asking, I will tell you a seva that you can do for me." So, he told Musa, "There is this pond, which is about a furlong away. And for me to go and drink water and come back on this tree, it takes some time, and I have to have a break in the Simran. So, if you could get the water to me on this tree, then that will help me." He told Musa, "If you get me this water on this tree, then, as my eyes are closed for meditation, I can just bend down and drink water without opening my eyes. And then, I will have no break in my Simran."

So, Musa, with folded hands, told him that he could not do this seva, because he cannot get that water. And, further, he told him, "That pond is not too far off. It is just a furlong. How long will it take you to go there and drink water and come back?"

That bird told him, “It is okay. If you cannot do it, then leave it. I don’t have any seva that you can do for me.”

With this, Musa realized that, besides humans, even in animals that are very devout, they are devotees, and his ego of being a great devotee was squashed.

So, if we have such Simran, which is continuous, and with love and affection we are doing it, then God Almighty is not far away from us. He will open His door to us if we are doing a Simran like this. So, we should also do our Simran with love and affection. We should not look at Simran or meditation as a burden. And, we should do it lovingly.

Tulsi Das Ji has said, “Even a very gross human being, if he does meditation and devotion, even he becomes very refined and his mind also becomes sublime.”

* * *

So, the atmosphere is quiet and the mind is quiet. We should make the most of this and sit for our Simran.

36

SATSANG
12 Jan 2017 – Afternoon

In The Eyes Of The Saint, All Are Equal, And All Are Given Equal Importance

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The paathi sings the Bani of Sant Paltu Sahib from the book: Kundaliya, Part I, ppg 61-62

Swathi ko jal ek hai,
Apani apani khaani.
Swathi ko jal ek hai,
Apani apani khaani.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Paltu Sahib says, "The rain that comes at the time of the swati nakshatra, at that constellation, the rain is the same, but there are different things that are produced as a result of that rain."

In the same manner, the Teachings of the Masters are the same for everybody. But according to our assimilation of Their teachings, and according to our feelings towards our Masters, we imbibe different qualities in us and the Teachings affect us accordingly.

Masters do not discern between people. For Them, everyone is equal, whether it is a poor man or a rich man, whether it is their relative or someone outside, whether it is young and old. So, everyone is treated equally. And, for them, all are equal. Each one, when they sit and listen to the Masters, they follow the Teachings according to their feelings about the Master, and according to their attitude towards this. So, each one benefits differently from this.

There are also some people, who come in the Satsang, who come with past impressions of devotion in their previous lives. So, they also have a very good effect of the Teachings of the Master. For such people with past impressions, when they listen to the Master's Teachings, those Teachings are like arrows to them, and they get a transformation, immediately and faster, with the Teachings of the Master.

The Teachings of the Masters are very pure. And, if we listen to them with love and affection, then our karmas are redeemed with that. Even when we listen to the Teachings of the Masters by playing a tape, Satsang, or on the CDs at home, we should stop all other activities that we are

doing and listen to that Satsang with full attention. And it will be as if we are listening to the Master and He's sitting there. Then, we get the benefit of that Satsang.

Sometimes, what happens is that, when we are listening to Satsang, we are trying to do some other work also. Children are making noise in the house, or there are some other arguments or discussions, and the Satsang is continuing, and the Satsang is playing, like that. And we are not paying attention to what is being told in that Satsang.

Now, when we have such an attitude towards that Satsang, what happens is, the importance that we are giving to the Master, and the devotion that we have towards Him, and the affection that we have towards Him, is reduced. And, gradually, that affects us, the way we treat the Master when we meet him also. So, even when we meet the Master, because we have been doing such things at home, then the mind is continuously wavering when He is talking. And we are not able to still the mind and listen with full attention to what He is teaching us.

We should value everything about our Master, and we should value His Word for what He is teaching us. We should leave aside all the other things that we are doing. Stop all of those activities, and then, listen with full attention to what He is teaching us. Then, we will get the same benefit from that Satsang, as if the Master were sitting in front and talking to us.

Paltu Sahib says, "The raindrops that come during the swati nakshatra during that constellation, it is the same raindrop that comes down, but then, there are different things that are produced or get prepared, as a result of those drops."

Apani apani khaani seep se moti kahiye,
Apani apani khaani seep se moti kahiye,
Heera hoy hiranz sees gajh mukht lahiye.

Those drops are the same everywhere. And that drop, when it falls in the sea and goes into an oyster, then a pearl is formed. Otherwise, the oysters continuously throw out the seawater. These shells are floating in the water, and they keep throwing away the seawater. When that raindrop, during the swati nakshatra, falls in that shell, that oyster, then that oyster closes and goes to the bottom of the sea. And there, the soul of that oyster and that drop of rain, they merge, and a pearl is formed.

When the farmers till their lands and they plow their lands, the soil, which is there below, comes up, and the soil, which is up, goes down. And, as a result, sometimes, this stone, which is called hiranj, that also comes up. That is a type of stone, and that stone comes up when they are plowing the land sometimes. And, if that drop of rain, during that constellation, falls on that hiranj stone, then a diamond is formed.

This is also a very unique thing, because of that rain. Sometimes, these elephants are tied outside by their owners, and what happens is that, when it is raining during this period, there are these

birds, more like a woodpecker, a small bird with a large beak, it makes a hole in the head of the elephant. And, during that time, if this drop of rain of the swati nakshatra goes inside his head at that time, then a very precious stone is formed in the head of the elephant. So, that way, with this same drop of rain, the gajmukta, or that stone is formed in the head of the elephant.

There is also a particular snake, which comes out during this time. It opens its mouth when it is raining under the swati nakshatra and it takes in some of the drops of rain. And, inside, these drops start to form into a jewel.

So, a lot of hunters try to search for these snakes. This snake develops that jewel as a result, and that jewel glows like a lamp. This snake, when it is nighttime, and it sees that is around 11:00 PM or midnight, it comes out. And, when it is quiet and dark, then it goes to a particular place, and it takes out this jewel from its mouth. That jewel glows like a lamp, and it keeps it in front. And, as a result, these moths come around that lamp. And then, it eats those moths.

So, these hunters, what they do is that, when they see that there is this light below a tree, and that light is consistent for two or three days, then they mark that tree. And then, they return. Only two of them come and they have mud and soil in a plastic bag. They climb up on that tree and they sit very quietly. So, when that snake comes out, it again removes that jewel from its mouth and it starts catching these moths. And then, it goes a distance also to catch the moths.

When the hunters see that, they come quickly and put that mud on that jewel. When they cover the stone, that lamp gets covered.

Now, the snake, when it sees that it cannot see that jewel, it gets very angry, because that is the source of its food. And, without that jewel, it perishes. So, it gets very angry and starts searching for that stone. And then, finally, on that tree, it keeps banging its head. It keeps banging its head and it dies.

But, these people don't come down, because that snake is extremely poisonous. So, they wait for dawn, and when they see that there is sunrise and that snake is dead, then they come down. And they take that mud, along with that jewel, and then, that jewel sells for a very high cost.

Kings used to put that as the main stone in their turban because then, wherever they would go, it would be lit.

Even the musk deer, this water, when it rains, it accumulates in certain places. This musk deer goes and drinks that water. And, because of that water, it develops musk in its navel.

Even these toads, the yellow-colored toads, they come out in the rainy season, and they also open their mouth to drink this water, and when this drop of the swati nakshatra comes, with that, that toad also develops a mohra in its throat.

That same drop of water, if it doesn't become impure with other water, when the cows or buffaloes drink that drop, or they lick that drop, which is there on a stone or something, then they also develop a particular stone in their stomach, which is a very precious stone.

That same drop of water, when it falls on bamboo, and it percolates down inside the bamboo, it produces a very good medicine at the bottom of that bamboo. And that bamboo, which has this drop of rain, sells at a very high price. And these Ayurvedic doctors procure that bamboo and make medicine. They make powder of that medicine, and then, that's a very important medicine that they prepare.

Similarly, in a banana tree, when it has fresh leaves, and it has a fresh stem, then if that drop of water falls on that fresh stem, then it produces camphor.

That same water, when it comes in very huge quantities, if there is copper inside the ground, then that gets converted into gold.

So, that way, there are so many things that are produced as a result of that same drop of rain in the swati nakshatra.

Kera parai kapoor ben,
The lochan byaala,
Kera parai kapoor ben,
The lochan byaala,
Ahi mukh jahar samaan
Upal the loh karaala.

Paltu Sahib says, "Just like that drop of rain produces camphor in a banana tree, and it produces banslochan lotion, which is a medicine in a bamboo shoot, that way, different things are produced, but that drop of rain is the same. So, similarly, that same drop of rain, when it is consumed by a snake, by a particular snake, then it produces that jewel, and it also increases the potency of its poison." So, He says, "The drop of rain is the same, but then, different things are produced as a result."

Gau lochan gau sees
Mirag madh naabhi te janau,
Gau lochan gau sees
Mirag madh naabhi te janau,
Binn binn gun hoy
Neer ek hi pehchaanau.

Similarly, that same drop makes gorochan in the stomach of a cow or a bullock. And that is used also, again, for medicinal purposes.

That same drop of rain, when it goes in the earth, different types of jewels and different types of things are produced, but the rain is the same.

Paltu khamind ek hai
Nischai prem pradhaan,
Paltu khamind ek hai
Nischai prem pradhaan,
Upazai vastu subhaav the
Apani apani khaan.

Paltu Sahib says, "It is the same Master, and there are different disciples. And it is the same Teaching. But, that Teaching takes longer to transform some people. It takes a shorter time to transform some people, according to their love and affection to the Master, and according to their devotion to the Master."

* * *

I remember a story. Once, there was a Mahatma, and outside the village, there was a temple where He used to do Satsang every day. And as He would do Satsang every day, gradually, people started coming for the Satsangs and, approximately, a thousand, fifteen hundred people started coming.

Once a horse rider was passing by, and he saw that there was quite a gathering, and there was a Mahatma Who was giving some discourse. So, he stopped by. He tied his horse to a nearby tree, and he also went there and sat in the Satsang. He sat and listened to the Satsang and, in that Satsang, the Mahatma was talking about the pangs of separation, and how each breath of a human is so important. It is more valuable than all the three worlds. And he was talking about the pangs of separation from God Almighty.

Now, this impacted that person so much that, he went there, he left his horse, and then, he became a sadhu. And he started going around the country as a sadhu. He also took initiation, and then, he continued to wander from place to place, because he had very strong pangs of separation from God Almighty. And he moved around. He went to the Himalayas, and he went to a lot of these places.

After about nearly twelve years, he came back to that same temple. When he came there, he saw that, now, the crowd has increased to almost four thousand people, which had been about fifteen hundred earlier. So, he came, and he again sat and listened to the Satsang. Then, after the Satsang was over, he went up to the Mahatma, and he said, "Please, give me the mic and I would like to talk for two minutes."

So, that Mahatma arranged for the mic to be given to this person.

And, when he got the mic, he asked the people, who had gathered, as to how long different people were attending this Satsang. So, some said for five years. A lot of people raised their hands for five years. Then, some for ten years. Again, a lot of people raised their hands for ten years; some for twenty years. Again, there were a lot of people who raised their hands for twenty years. So, he said, "You are really blessed people because you are coming here and listening to Satsang for twenty years. I came here twelve years back, and I got one 'slap' of the Satsang and I lost my bearings, and I moved around the whole country. I couldn't stand that slap! And you people are taking these 'slaps' for twenty years." After saying that, he left from that place.

* * *

If we do not imbibe those qualities that are taught by the Masters, we do not bring it into our life, we cannot bring about a transformation within ourselves, because there is no pilgrimage like a Satsang of the Masters. Because, in the pilgrimages that are outside, in those places, we can only clean our outward body, and we cannot clean our mind. But, when we attend to the Satsangs of the Masters, in that pilgrimage, we clean our mind.

So, Satsang is a very important thing. It is a very high thing. And, when we listen to the Satsang, we should carefully introspect on what is said in that Satsang, and we should try to imbibe those Teachings and bring them into our life. Then, it brings about a huge transformation in us.

This is the beginning of new Bani:

Paltu neech se unch bhaa
Neech kahai na koyee,
Paltu neech se unch bhaa
Neech kahai na koyee.

Paltu Sahib now talks of a different subject in this Bani. And, He says, "I was born in a lower caste, a trading community which, basically, goes about earning their livelihood by telling a little bit of lies, so that they can make their money. Now, it is only with the company of the Masters that, from a lowly caste, I have now come to a situation where no one can tell that I am from a low caste."

Neech kahai na koyee
Gaye jab se sarnaayi.
Naara bahi ke milyo
Ganga mein gang kahaayi.

Paltu Sahib says, "Since I surrendered to the Masters, now, nobody can say that I am from a lower caste, because of the company of the Masters."

It is like all the sewage that comes from the city, and then, flows into the Ganges, and all that water gets transformed into the water of Ganges. So, though that sewage water goes into the Ganges, once it goes into the Ganges, it becomes the water of the Ganges. Many people drink that water or have baths in that water. That water is also bottled and it's considered very sacred. So, the value of that water, which flowed from the sewage, now has gained so much importance by flowing into the Ganges.

In the same way, an impure soul, which is maligned by bad deeds, when it comes in the company of the Masters and follows the Teachings of the Masters, and it does the devotion and meditation, that soul also becomes pure and sublime.

You can see that, in Satsangs, different types of people come, some from high caste, some from low caste, and they all live with love and affection amongst each other. That is the impact of a Satsang of the Master. Because, in the eyes of the Saint, all are equal and, accordingly, all are given equal importance and everyone is given equal opportunity to do seva.

Therefore, Paltu Sahib says, "Ever since I've gone in the company of the Masters and surrendered there, there is no one who can say I am from a lower caste."

Paaras se parsang
Loh se kanak kahaavai,
Paaras se parsang
Loh se kanak kahaavai,
Aagi maahain jo parai
Jarai aagai hoyi javai.

He gives an example that when we go in the company of the Masters and we surrender to the Masters, it is akin to iron being touched by the philosopher's stone and it gets converted into gold. So, that same iron, which one buys at twenty-five, thirty rupees a kilogram that, by the touch of the philosopher's stone now, sells for about twenty-eight thousand rupees for ten grams. The iron, when it gets in touch with the philosopher's stone, it changes the nature of iron, and the value of iron goes up manifold as a result of that.

Similarly, when the soul comes in the company of the Masters and surrenders to the Masters, the true value of that soul, the true qualities of that soul, come up.

It is like when we put any type of wood in fire, all of that burns and it becomes the same. So, that fire, the quality of the fire is to make everything like itself. So, when any kind of wood is put in, it is also burning, and it also becomes fire.

Likewise, the Masters, when a soul comes in connection with the Master, the connection makes it a Master, it makes the soul go back to God Almighty. It is different from a philosopher's stone, which makes iron into gold. Here, the Master makes the soul like Himself. And, as a

result, the soul, the person, completely transforms. And the people, and the world also, respect that.

Raam ka ghar hai bada
Safal augun chip jaai,
Raam ka ghar hai bada
Safal augun chip jaai,
Jaise til ko tel
Phool sang baas basaai.

Paltu Sahib says, "The house of God Almighty is very large. And there, anyone of whatever caste and of whatever stature, all of them become the same there, in the house of God Almighty." Whatever caste and creed we have, these distinctions are only limited to the body. The soul is an element of God Almighty, and there is no caste and creed of that soul. It is like the sun has no caste and creed, so the rays of the sun also do not have any caste and creed.

Likewise, the soul is an element of God Almighty, and there is no caste and creed of that soul. So, all this caste, creed, color, all of this is left, and it becomes a handful of ashes at the time of death. It is only the soul, which has to go back, with the burden of the karmas that it has built up in this lifetime. And, wherever it has to go and account for those karmas, it has to take that.

So, Masters don't ask for any caste, and creed, and color. For everyone who prays and goes back to God Almighty, there is no distinction between any caste and creed there. All this caste-ism, and all these distinctions and classes, have all been created by us here. These have not been created by God Almighty.

About six hundred years back, there was no Sikhism. Everyone was a Hindu. It was after Guru Nanak Sahib and then, the subsequent nine Masters that there was a further classification of Sikhism, within the Hinduism.

Similarly, about sixteen hundred years back, there were no Muslims. The classification of Muslims happened after Mohammed Sahib came into this world.

Similarly, about two thousand sixteen years ago, there was no Christianity. And it was only after Jesus Christ came into this world that Christianity started.

Like that, about two thousand five hundred years back, there was no Buddhist, and it was only after Buddha came into this world that Buddhism started.

So, all these different religions have all been created by human beings. They have not been created by God Almighty. God Almighty has only made two distinctions, a male and female. All the souls are the children of God Almighty, and there is no distinction. All of them are the drops from the ocean of God Almighty. After they have come into this world, according to the

occupation, according to other things, some have become of high caste, some have become of low caste, some have become rich, some have become poor, so all those distinctions are here. But, finally and eventually, all are children of God Almighty.

So Paltu Sahib, "Whatever goes into fire, becomes fire. And, whatever comes in contact with fire, it gets converted into fire."

Bhajan kare parthaap the
Tan man nirmal hoy,
Bhajan kare parthaap the
Tan man nirmal hoy,

Paltu Sahib says, "When we sit for meditation, we do our Simran and Dhyan, then our mind also gets pure and our body also gets pure." So, when the mind gets pure, the body also, as a result, gets pure.

Therefore, there is a lot of benefit of doing Simran and Dhyan.

Bhajan kare parthaap the
Tan man nirmal hoy,
Bhajan kare parthaap the
Tan man nirmal hoy,
Palatu neech se unch baa
Neech kahe na koy.

Paltu Sahib says, "By doing the devotion, by doing Bhajan Simran, the mind and the body is respected." There is respect in this world and, after that, when the soul goes into the higher planes, there also, there is a lot of respect for that soul.

Therefore, Masters say, "We should do our Bhajan Simran and, because we do that Bhajan Simran, the deeds that we have been accumulating for hundreds and millions of lives earlier, those also get reduced."

So, if we sit for Simran and Dhyan every day, and we have a sitting of about two and a half hours, then we see that, in this life itself, we become successful. And, the Masters come, before death, almost three or four days in advance, They come and tell us.

* * *

Sawan Singh Ji's mother, she knew that she was going to pass away. And she wrote a letter to Sawan Singh Ji Maharaj to come and visit her before she leaves, because, her Master had come within and had told her that He would come to take her. So, she asked Him to come and it was a weekend and Sawan Singh Ji Maharaj was loaded with a lot of work.

So, He told her, “You please request Him that, instead of taking you on Saturday, He should take you on Monday.”

On Saturday, when the Master came to take her soul, He asked her, “What happened? Your son didn't come?”

She said, “He’s requested You because He is unable to come today — if You could postpone it to Monday?”

So, on Monday, 11 o'clock was determined as the time for her to leave her body, and Sawan Singh Ji Maharaj had not come by then.

So again, her Master asked, “What happened? He’s come?”

She told him, “No, He's not been able to come.”

So, He said, “Okay, never mind, I will come tomorrow.” So, Sawan Singh Ji Maharaj came in the night, on Monday, and He had got in late, so He was also worried, “Perhaps, she has left her body in the morning.”

So, when He came, He asked her, “What happened? I thought you would have passed away.” (In those days, there were no mobiles and phones to check!) She said, “No, Master has said He'll take me tomorrow.”

So, accordingly, He came the next day and took her.

* * *

For a devotee who’s doing meditation, and who’s doing Simran Dhyan, for him, at the time of death, it is like a bridegroom. It is the happiness that a bridegroom has at the time of getting married. So, that is the happiness at the time of death.

So, therefore, Mahatmas say, “With each breath, you should do your Simran, because each breath is so priceless. And, you have to gather this wealth, which you will be taking after your death.” Mahatmas say, “So many sinners, in the company of Masters, got salvation. So, why won't you get salvation? You will definitely get salvation. But, you should care about yourself and you should do your Bhajan Simran.”

So, when you are going about your worldly things and activities, you should remember the Master. And you should forever be in His memory. You should take out time to do your Bhajan Simran, and go about your worldly activities, thinking that these are duties you are doing for your Master. You'll see how fast you will get transformed.

Bhajan kare parthaap the

Tan man nirmal hoy,
Bhajan kare parthaap the
Tan man nirmal hoy,
Palatu neech se unch
Baa neech kahe na koy.

Radhaswami.

37

Meditation Talk
13 Jan 2017 – Morning

We Have Been Identifying With The World — And That Is The Root Cause Of Our Sorrow And Worries

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SAINTS AND MASTERS HAVE ALWAYS TALKED and praised the greatness of Naam Simran because Naam Simran is the first step on the ladder of Sant Mat. Masters say that whatever we keep repeating in our mind, we start identifying ourselves with that.

So, if we keep repeating all worldly matters and our attachments, then we start identifying with that. But, instead, if we start doing the Simran given by our Masters with love and affection, then we start identifying with the Masters.

We have been, forever, doing the simran, doing the repetition of our thoughts of all worldly matters. And we have been identifying with the world. And that is the root cause of our sorrow and our worries.

Therefore, if we want to get rid of those worries, that sorrow, then we have to start doing Naam Simran, because that will cut off all the sorrows, and that will give us salvation. Because, when we do Simran given by our Masters, then that, automatically, starts distancing our other repetition of the mind from all our worldly thoughts, and the mind starts looking inside and starts going within. And, the Master's sitting within, so we then go and meet our Master.

* * *

King Janak, when he completed his life here as a human being and he went within, as he was going within, he came across hell. And, while he was passing that, he thought, "Let me just take a look at it." So, he went there and he looked into hell. And he saw that the different souls were being given all kinds of punishments by the angels of death, and he felt very sad for those souls.

He went to the Lord of Judgment. And, he asked him as to whether there was any solution to stop this punishment, or relieve this punishment, that was being meted out to all those souls.

So, the Lord of Judgment told him, "Yes, there is a way to relieve all these souls. That is, if some fully Attained Soul, some Master, comes, and He gets these souls to do Naam Simran, then that will relieve them from this punishment."

So, King Janak then sat for meditation, and for two and a half hours, he did Simran. And then, he gave that power of Simran to all the souls who were there in hell. And all the souls who were in hell, they all were relieved of their punishments, because of that Simran given by King Janak. All of them were relieved from hell and they went back into the cycle of life and death. So, they were all relieved of their punishments.

Guru Nanak Sahib also says, "It is because of one second of Raja Janak's Simran that so many sinners got relieved." And, looking at this aspect of Simran, the Masters have also adopted Simran as a means of getting salvation.

King Janak's Simran was a Simran of vivek, where the soul has already gone to Sahasdal Kamal and is fully aware of itself. And then, it does Simran, that is, vivek Simran, which he had done there.

But, Masters, when they do Simran, Their Simran is Sar Simran, which is beyond Par Brahm. So, one cannot fathom the strength and power of that Simran of the Masters. And Masters have given us that Simran, which cuts and redeems all our karmas. And, therefore, it is necessary for us to do that Simran as much as possible.

Simran is the first step on the ladder of Sant Mat. So, we should focus on perfecting our Simran. And then, after that, we should go behind the Shabd and do our practices for trying to listen to the Shabd. Because, once perfected, the Simran should be such that, even when you're sleeping, automatically, your mind should be doing Simran. So, we should, therefore, spend our morning time, when we wake up, we should spend time doing our Simran and meditation, because this is a very precious period that has been given to us, and we should not waste this time.

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So, it is early morning time and it is quiet and the mind is quiet. A quiet mind is good for meditation, and we should make the most of this situation. We should sit down and close our eyes and do our Simran.

38

Meditation Talk
13 Jan 2017 – Afternoon

As The Mind Becomes More Pure And Sublime, Automatically, We Are Able To Visualize The Form Of The Master

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SWAMI JI, IN HIS BANI, has written, "Do the Dhyan, do the contemplation of the Master. Without that, there is no salvation." Just like Simran is important, it is equally important to contemplate the Form of the Master within. Like the Simran, when we do Simran, it cuts and eliminates all our thoughts of the world, and we are able to go within. In the same manner, when we contemplate the Form of our Master within, it takes out all the other pictures from the chit, from our faculty of visualization that we have in our mind.

In our mind, there are four faculties. The first is mind, which raises a thought. The second is our intellect, which once the thought is raised by the mind, it starts thinking on that thought. It starts intellectualizing on that thought. The third is chit, or our faculty of visualization. As soon as we start thinking about something, we immediately get a picture of that in our mind. So, that is chit, or our faculty of visualization. And the fourth is ahamkar, our ego. But, this faculty of visualization is only limited to what we have seen with our eyes. So, unless we have seen something, it is not possible to visualize that in our mind.

We see our Master, and when we take initiation also, we see our Master. Now, because we have seen our Master, it is possible for us to contemplate on His Form, which we have seen with our eyes, and bring about that picture in our mind. So, it is very important for us to contemplate on the Form of the Master within, while we are doing our Simran.

Now, it is quite possible that, when we are trying to contemplate on His Form, we cannot visualize the Form of that Master. It comes sometimes. It goes sometimes. We can see partly sometimes. So, that is what keeps happening.

The Form of the Master that is there is very pure. And our mind, because of it being unclean, we are not able to visualize the Form of the Master. As we do our Simran, and as the mind becomes more pure and sublime then, automatically, we are able to visualize the Form of the Master. The Master, Who gives us initiation, He sits within. He is not from outside. He is very much within us. So, as we do our Simran, we will be able to get that Form.

The closest relation that we have is with our Satguru, with our Master. Because, our family members, near and dear ones, we leave behind in our homes, in our villages, in our towns, or in our countries. But, it is the Master Who is, at all times, within us and with us.

When the Master gives us initiation, He comes and sits within, and He never leaves the disciple. So, it is only necessary for us to clean our mind, do our Simran, and contemplate His Form within. Once He initiates us, the account of our karmas gets transferred from the Lord of Judgment to the Master. After that, all our karmas and all the account of karmas are with the Master, and He sits within. It is only our Pralabdh karmas, our deeds, which continue with us. And the Masters do not make changes in those karmas, because our life, and our lifespan, are all determined by the Pralabdh karmas. So, it is possible that we face difficulties because of these karmas. After getting initiated, if we continue to sin and do bad deeds, then we have to redeem those bad deeds in this life itself.

Masters say that we should listen to Satsang every day. We should do our Bhajan Simran every day. And, whatever Teachings the Masters have taught us, have explained to us, we should try to internalize and make that a part of our lives. We should make all of this very personal and intrinsic to our life.

We have come on this Path to get salvation and to get out of the cycle of life and death, and if we do not follow the Teachings of the Master, then that timeframe for getting that salvation and getting out of this cycle of life and death elongates. If the karmas are very heavy, then the Masters, sometimes, give another life form to the disciple, and he has to be born again. They do not allow the soul to go in a lower life form. And then, in that subsequent life, the deeds are redeemed, and then They take that soul. The Masters never leave the soul, once They have initiated it.

So, it is very important for us to do the Bhajan Simran that the Masters have given us. And, the Masters are very much within us. The Master, Who has initiated us, we should contemplate the form of His Form inside. We should not try to contemplate any other contemporary Master. We should do our Simran, and along with Simran, we should contemplate the Form of the Master in our chit, so that we can get our focus and go within faster.

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So, the time is good and the atmosphere is quiet and we should make the most of this. We should sit, close our eyes, and sit for meditation.

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Questions & Answers
13 Jan 2017 – Afternoon

Written Questions Submitted For Reply

Ashok:
Okay. We'll commence with the question-answer session.

Question:
The first question is — For some people, success on the Path through meditation is with some kind of experience. However, Sant Ji would say love does not ask for a reward, for 'love knows only to do the work'. Can you elaborate?

Babaji:
Our experiences are a matter of how we are doing our meditation, and with our love and affection for the Master. When we sit with love and affection for the Master, at the appropriate time, we get our experiences also. So, we do get experiences but, according to our karmas, we sometimes get these experiences early. Sometimes we get these experiences later. Masters have had a lot of struggle in Their meditations. If we see the life sketch of Swami Ji Maharaj, then He meditated for eighteen years in a dark room. And He used to eat only a roti. So, He used to sit in that room with only the food of one roti. He used to sit, day and night, and do meditation. This, He did for eighteen years. We sit a little bit for meditation. When we sit and we get the benefit of that meditation, however, we do some other deeds, which then takes that away. If we want progress in our meditation and an experience in our meditation, then we should be very vigilant, in terms of what we are doing outside of our meditation, that we do not do something wrong, or we are not engaging in some deceit or such things.

* * *

Question:
The second question is — We have always been told by the Masters that the Negative Power, Kal, along with his agent, the mind, is the enemy, our only enemy. But, You say that the first Names of the Simran refer to the realms of Kal. If that's true, then how can we repeat those Names lovingly?

Babaji:

For the world, he is Kal but, for satsangis, he is also Dayal. So, we have to remember that we are going through his plane when we go upwards to God Almighty. These Names are the lords of all the planes, and we have to take their Names lovingly. And, if we do not have that love and affection, then we will not be able to manifest the Radiant Form of the Master within.

* * *

Question:
Third question is — How does one develop fearlessness? How did You come to be so fearless? (The stories of you meditating in the caves with the cheetahs and the bears and the snakes nearby. Stories of you dealing with the ghosts.) There is the story of Sant Ji meditating in His underground room with a large snake in the room with Him. And, there is the fear of facing the mind. Is the mind not known to be the most fearsome of all? How does the soldier, or the warrior, become fearless? There is the fear of Kal and his hells. Fear even seems to be there in our dealings with other people. So, how does one develop this quality of fearlessness?

Babaji:
If you sit for meditation for about two to two and a half hours daily then, gradually, you will overcome your fear. And, it is a fact that no animal will ever attack a person who is in meditation and who is contemplating his Master, because the God Almighty Whom we are praying to, He is also in those animals. And He will never get them to think along those lines.

* * *

Question:
The next question is — Considering that only souls in human life forms can be devoted, how can souls in lower life forms go up, evolve, into higher life forms?

Babaji:
The evolution is a process of going through the entire life cycle of that 8.4 million life forms. And that is how the souls come back, after a very long period, into a human life. The only other way is where the Masters shower Grace on a soul. Then, that soul comes into the form of a human life.

* * *

Question:
The next question is — When we repeat the Five Charged Words, is it okay to put them to a melody? Like a bhajan?

Babaji:
We should always keep our mind and focus on the Five Names, and the repetition of the Five Names. So, however you do it, the repetition should be continuous, with all the Five Names

being taken, one after the other. Even if there is darkness, we should continue to do the Simran within. And, if one can contemplate the Form of the Master while doing Simran, that is very good.

* * *

Question:
The next question is — When we are doing or saying something, how can we know whether it is coming from the mind or from the soul?

Babaji:
The soul and the thought processes of the soul are different. Most of what we are thinking, and most of our suggestions that are coming, are all from the mind. If we are in a state of deep sorrow, and it has an impact on the mind, then there is also an impact on the soul. But, most of the suggestions and the thoughts that we have are all coming from the mind. The mind has two processes. It has sumati and kumati; that is, the positive suggestion and a negative suggestion. So, every time that we have a thought, if it is like a negative suggestion and we are trying to resolve to do that, then the positive thought of the mind also comes, and it tries to dissuade you from doing something like that. So, every time, it is the mind, which is playing both the roles of suggestions, and our thoughts are all being generated by the mind. Our rationalization is also being done by the mind. Sometimes, we make mistakes, thinking that the soul has given us a suggestion and we try to do it but, actually, it is the mind, which is giving the suggestions. When we sit for meditation also, and we get a thought process, or we decide to resolve something, and we feel that that has been a suggestion by the Master, then, that is also a mistake. It is the mind, which is suggesting to us. If the Master has to say something, then the Master will manifest and suggest that and tell us. We often make the mistake of thinking that the suggestion is coming from our Master within, but it is our mind, which is making our suggestion, and we get stuck in that thought process and resolve around that thought process. Till we manifest the Form of the Master within, the Radiant Form of the Master within, we are not going to be able to get absolved of the thought processes of the mind, and the deceit of the mind.

* * *

Question:
The next question is — Each day I can see Your free and Unconditional Love and Your acceptance of everybody, no matter who we are and what we are doing. I learn a lot from Your loving Presence. When you talk about loving affection for the Master, I have the feeling that is not the emotional love that you are talking about, the kind of love I have for my friends, my partner, for example. Can you tell us more about this quality of love?

Babaji:

The love and affection that we talk of with the Master can be felt and understood only when you manifest the Form of the Master within yourself. Until such time, we all love on a worldly basis. This love and affection is also acceptable and is okay, and that is the way we do it. But, this love and affection is more. It's one of the attachments that we have in this world. So, it is this same thing that we also express here, and that is how we go about all our relationships. So, it is only when we go within that we are really able to understand that love and affection, when we manifest the Form of the Master within. Here, the Masters, when They see us, They do not look at our mind. They do not look at our karmas. They only look at our soul. Their love is for our soul. Their intention is to take the soul back, and therefore, They know that all your impurity, all of these differentiations that we are thinking, are all associated with our mind and with our karmas. And They don't look at that. And, therefore, They look at the soul and They look at everyone equally. The soul is an element of God Almighty. It is a daughter of God Almighty, and there is no impurity in the soul. And the Masters understand this as the element of God Almighty Himself. And They're helping the soul to go back to God Almighty. It is the mind which is making the soul do all kinds of things, and it is the soul which is having all of those karmas built in. So, the soul continues to remain pure.

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Question:
The next question is — When the deeds originate in the mind, the doer of the karmas is only the mind. Why has the soul to suffer?

Babaji:
This is the very essence. And, when Kal had asked for the souls to be part of his realm, at the level of Brahm, there was a knot tied between the mind and the soul. And, thereafter, it is the mind, which is dragging the soul and pursuing all kinds of karmas, and all kinds of deeds, which it is doing. And, because the soul is locked-in with the mind, it is tied up to the mind, it has to continue and go everywhere that the mind is going. And, to redeem those deeds that the mind has incurred, it has to go back in the cycle of life and death and into all those 8.4 million life forms, along with the mind. That is why it has to suffer along with the mind. The soul and the mind, they have been tied like this for tens of millions of lives, previous lives, and that is how they have been going through all the life forms together. The only way to untie this is to go back to Brahm, and there, it will be untied, and the soul will separate from the mind. However, when we leave our nine doors and come to the Tenth Door, and there, with the Grace of the Masters, the Sound Current is manifested, the mind realizes for itself that it is the mind and it is not the senses, as it is identifying itself with today. So, once that happens, and with the Sound Current being manifested, the mind then wants to go within, and then, it helps the soul to go up to Brahm. So, as soon as the Sound Current is manifested, the mind realizes that it is not the senses, it is not the sense organs, and it is an independent mind. And it gets connected with the Sound Current, and it helps the soul to go back within. When they go up to Brahm, beyond that,

the mind cannot travel, because the mind is an element of Brahm. And, thereafter, the mind and the soul get untied. And, thereafter, the soul becomes naked and it goes up on its own. Thereafter, with the Grace of the Masters, the soul goes to Par Brahm, where it gets freed of all of its coverings and all of its karmas. And it has the brightness of twelve suns. There, the Master is also in the form of Light and Sound, and the soul also becomes the same form of Light and Sound. There is no longer any distinction between male and female there.

* * *

Question:
The next question is — We get the human body only for devotion. Why is it that when we get the human birth, 99% of the world's population does not do devotion? Or, even have the possibility of doing devotion? How then, will these souls get the chance for devotion in their lifetimes in the best way?

Babaji:
When God Almighty had given the souls to Kal to take back to his realm, about 25% of the souls did not want to go. And about 75% of the souls were willing to go there. Now, it is only these 25% of the souls that are doing this devotion. It is when they refused to go, and at that time, that God Almighty promised them, "I have given my Word. You should go to the world of Kal. But, if you feel like coming back and you are unhappy there, then I will come, personally, to take you back." So, it is part of these 25% of souls that are doing the devotion and are being taken back by the Masters. The rest of the souls, about 75% of them, they themselves wanted to come, and they will take a long time to go back to God Almighty.

* * *

Question:
Next question is — Can animals, or are animals, able to actually do devotion, think about the Creator and make karmas?

Babaji:
Sometimes it so happens that, in the human life, a person has done devotion but, for some reason, he has gone into the lower life forms. So, with such impressions, when the soul goes into those lower life forms, there is a little bit of devotion that is being done in those lower life forms also.

This reminds me of a story of Kak Bhusundi. This was when he was in the form of a crow, and he was giving a very enlightened speech to Garuda, the god Garuda. He is the vehicle of Lord Vishnu. So, Kak Bhusundi was giving a very enlightened talk about a lot of information about spirituality, etc., Garuda asked him, "You are in the form of a crow. How is it that you are so enlightened and you know so much about spirituality? And, when did you get the time to do all

of this? And, how is it that you know so much?" So, he told Garuda his background. He said that, "In my previous birth, I was a human being and I was doing devotion. And I was a gurumukh and following the teachings of my Master. Now, my Master had told me that I should offer prayers to Shiva in the temple. And, after I offer my prayers, I should sit for meditation and do the jap of 'OM' for about one and a half hours. I used to do that, very regularly. And I used to meditate and I used to offer prayers also. But, it so happened that once, when I was offering prayers in the temple to Lord Shiva, my Master came and he stood behind me. And, at that time, I felt that, 'Why should I bow down to my Master, when I am already doing and offering prayers to the god?' So, when I was offering prayers to Shiva, at that time, my Master came and I felt that I need not bow to him and greet him, because I was already offering prayers to Lord Shiva. Now, after waiting for some time, when feeling a little disappointed, my Master left from the temple. Lord Shiva manifested, and he himself cursed me. He cursed me that, 'Ignorant one! You should have prayed to your Master. You should have greeted him. And, when you were doing this offering to me, he was standing there and you didn't greet him, and you didn't bow down to him. So, I curse you that you will be born as a crow.' When my Master heard it, he came running back inside the temple, and he pleaded with Lord Shiva that, 'Please forgive him, he's ignorant and he didn't know this.' But, Shiva said that, 'No, I will curse him because, henceforth, no one should do such things. So, he will be born as a crow.' So, therefore, I am now born as a crow but, though I am born as a crow, I still have the impressions of my previous birth."

Therefore, if a human being, where he has done devotion but, for some reason, has gone in a lower life form, that impression carries with him in that lower life form also. And there, also, he does a little bit of devotion.

* * *

Question:
The next question is — Is it right or not if we give money or food to beggars on the street?

Babaji:
When you give such money or food to the beggars on the street, you should be careful, and you should evaluate before you do that, to make sure that he is not a person who will take that money and go and drink some alcohol, or indulge in some drugs or something like that, and misuse that money. If someone has a problem, and you're seeing that he's impaired physically and that, otherwise, he is unlikely to use that money for any wrong purpose, then you can help such people. But, you need to be a little careful and think about it. If you give some food, instead, to them to eat, that is okay. But, if you give money, then they should not end up misusing that money.

* * *

Question:
The next question — How does the Master keep, in his hand, the worldly life of the disciples?

Babaji:
These are things that the Masters do not discuss. So, this is a department of the Masters. And They do these things and They take care of these matters. But, this is not something that They discuss. So, when the karmas, the deeds, are being taken care of by the Lord of Judgment (this is for non-satsangis), then the Lord of Judgment also has a department. There are lots of other assistants to him who are taking care of the deeds of people. Similarly, the Master also takes care, and there are others who take care of such things.

* * *

Question:
And the next question is — Masters say that, when we do Simran, our deeds are redeemed. How, exactly, is that done? Is it like putting wood in the fire? Or, do the Masters observe and see what is the kind of Simran being done and, accordingly, reduce those deeds? So, how is this exactly happening?

Babaji:
When we do our Simran, the Masters and the Naam that They have given us, when we do the Simran of that, that has the power to redeem our deeds. The measure of such reduction in the deeds is that, when we do our Simran, we can observe that our love and affection for the Master, automatically, increases, and we start getting an inclination towards spirituality. We start doing more of this and we start liking it more. And, instead, when we are not doing Simran, then the deeds build up, and we start getting pulled towards the world. So, you can directly see the impact and the measure of the reduction of karmas.

* * *

Question:
The next question is — Why did Sant Ajaib Singh Ji leave us when He did, when all preparations were made for His tour to the West?

Babaji:
The Masters live in the Will of Their Masters. And They often pray that They should be relieved from here and that They should go back to Their Masters. So, sometimes it so happens that, the Masters tell Them to come back. And then, if there is some unfinished work, that continues to remain unfinished, and They leave.

* * *

Question:

The next question is — Do the disciples, who are initiated near the end of the Master's mission, have less background or worse karma than those who are able to enjoy many more years of physical Darshan?

Babaji:
The Masters, wherever They give initiation, They are always taking care of Their disciples, whether They are in the physical form, or They leave Their body and, at a higher level, They are taking care. So, everyone is being taken care of, equally, by the Master, irrespective of when that person would've got his initiation. Of course, people who have got initiation early in the lifespan of the Master, and they get more Darshan of the Master, they get the benefit of that. But, because of their deeds, or they are not listening and they are not following the instructions, they are building up their karmas. And, as a result, that process continues. Had they listened to the Master and they'd done more devotion then, definitely, they would've got a deeper impact of that longer period that they had with the Masters. So, even if a Master initiates today, and He leaves His body tomorrow, His initiate is as much taken care of as a person who has got several years, who has been initiated, and whose Master is there for him in physical form. So, Masters sit in Brahm after They leave Their body, and They are looking after and taking care of everybody. The origination into this world is from Brahm for all the souls, and the Masters have also tied them there. They are all connected there with the Masters. That is how the Master is looking after all of them from there. Therefore, whichever Master has given us our initiation, we should continue to have love and affection for that Master. And we should continue to do our contemplation of His Form within when we are doing our meditation.

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SATSANG
13 Jan 2017 – Afternoon

Doing The Meditation And Devotion Of Naam Requires A Very Firm Resolve

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The paathi sings the Bani of Sant Kabir Sahib from the book: Kabeer Saaki Sangrah, pg 33

Kabeer guru ki bhakti karu,
Taji bisayaa ras chouz,
Kabeer guru ki bhakti karu,
Taji bisayaa ras chouz,
Baar baar nahi paahiyai,
Manush janam ki mouj.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Kabir Sahib says in this Bani, "This opportunity of getting a human life doesn't come again and again. So, use this time and spend it for the devotion of God Almighty."

Masters have adopted a straightforward Path for salvation and going back to God Almighty, which is devotion. There are several other practices and principles, like Ashtanga Yoga, pranayamas, japas, tapas, etc., but, Masters have adopted this very simple and straightforward way of going back and getting salvation.

In this Path, we do not have to leave our home, we don't have to wear saffron clothes, and we do not have to leave our places. It is something that we can practice, while we are staying at home. We have been following our mind and following the world and getting ourselves attached in all our thoughts across that. But, when we have gone to the Masters, and They have initiated us, then it is incumbent on us to follow Their Teachings and do our devotion.

Masters say, "This world is not true. It is not permanent. And all our attachments in this world, all our relations in this world, none of those are true and permanent." They say, "You should stay in this world, nevertheless, and do your duties, but do that as a duty belonging to the Master." So, do all these things that you are doing, currently, as a matter of duty on behalf of your Masters. And keep your love and affection at the feet of your Masters. The love and affection, which you currently have, are attached and lost in all our outwardly attachments and desires. You should move that to the feet of the Master. Get your love and affection at His feet.

When we have our love and affection at the feet of our Master, and we are identifying ourselves with the Master, then the Masters also understand our responsibilities and They also help us in our worldly matters.

But, the mind deceives us, and we begin to believe that these are our duties, or things that we are doing, our occupations, our livelihood, these are not going to happen without our deep involvement. And, therefore, we get away from the affection of the Masters, and we start worrying and get anxious about all the things that we are doing for this world.

When we get associated with and fall to the deception of the mind, then a lot of these difficulties that we face make us very anxious, and we have a lot of worries and troubles because of that.

But, when we keep our Master in front of us, and then we go about our duties of this world on behalf of the Master, then a lot of things are eased out by the Masters themselves.

Why do we go to the Masters? We don't go to the Masters to ask for material things. We don't go to the Masters to get rid of our sicknesses. We go to the Masters to get us out of this ocean of life and death, and to get us salvation.

So, therefore, it is our responsibility that we should listen to Satsang every day. We should do our Bhajan Simran every day, and reduce the burden of our karmas. By that, we are making the work of our Master a little easier.

Therefore, Kabir Sahib says, "This occasion of human life has been given to you and it is very precious. So, while you are getting the opportunity to sit here as a human being? Use that time for the devotion of God Almighty."

If we don't spend that time in devotion, and we follow the mind, then the only thing that happens is, at the end, at the time of death, we only have repentance, because all the things that we have identified with and which we have believed to belong to us, all those things have to be left behind. So, He says, "You should control the five vices, that is, your five karmendryas, the eyes, ears, nose, mouth, and our senses of touch. These have to be controlled because, if these are not in control, then we get away from our devotion."

Bhakti beej binasai nahi,
Aayi padai jo chol,
Bhakti beej binasai nahi,
Aayi padai jo chol,
Kanchan jo bistaa padai,
Ghatai na thaa ko mol.

Kabir Sahib says, "The seed of devotion that has been planted in you, that will never get destroyed. That will grow at some time."

When the farmers sow their seeds, they don't see whether each seed is upright. They just sow the seeds and go about it. And when the seed grows, even if it is inverted, it grows out and it grows up, eventually.

It is like gold. Even if gold falls in the mud and the filth, it doesn't lose its value. The goldsmith will clean it and sell it at the nominal value of that gold.

Like that, the seed of Naam, which has been planted in everybody, whether he is a sinner or whether he has good deeds, that seed will grow, eventually.

Guru bakti athi katin hai,
Jyo kaade ki dhaar,
Guru bakti athi katin hai,
Jyo kaade ki dhaar,
Binaa saach pahuchai nahi,
Mahaa katin byovhaar.

Then, Kabir Sahib says, "Devotion is a little difficult, though it sounds very easy. It is a little difficult."

We have to follow the Teachings of the Masters. So, devotion, the example He gives is like walking on a fine-edged sword. If one is not steady, then he will fall by the wayside and get cut. In devotion, one has to have faith in the Master. One has to have a resolve, a very strong resolve. And he has to have determination and love and affection for the Master. He says, "It is walking the fine edge of a sword because one has to stick to truth on this Path."

So, on this Path, one has to tread by being truthful in behavior, by being truthful in our thinking, and by being truthful in our dealings with other people. Because, if there is deceit in this, there is deception, we are causing harm to others by our thoughts, by our actions. Then, regardless of whatever we are meditating, and whatever devotion we are doing, the storehouse of deeds that we are attempting to redeem, as a result, again, is building up, due to that deception.

Kabir Sahib says, "In whose heart there is truth, there God resides. And where truth is not there, where there is deception, there God does not reside." And, because we are unable to maintain that truth in our life, we face difficulties. And that is why the continuity of our devotion is not maintained.

Bhakti duheli guru ki,
Nahi kaayar ka kaam,
Bhakti duheli guru ki,
Nahi kaayar ka kaam,
Sees uthare haath se,
So lesi sathnaam.

Kabir Sahib says, "Devotion is difficult because, for those who have fear in their heart, it is difficult for them to do this devotion." Devotion is for those people who want it with a firm resolve and who are fearless in this. And they understand that this life that has been given to them is priceless. They have to use this opportunity to get their salvation and do the devotion of God Almighty.

So, they tread fearlessly on this Path with a firm resolve. It is not outwardly, but within, that we have to surrender to the Masters. If we do not surrender to the Masters, we are unable to get the Grace of the Masters. So, on this Path, when we follow the Master within, we have to understand that we have to surrender to Him. And we have to understand that our occupation, our livelihood, is what belongs to Him. Our family belongs to Him. All the things that we are supposed to do, all our duties that we are doing, are on His behalf. So, we have to very clearly understand that we are servants of the Master, and we are simply performing our duties in this world on His behalf. We need a very firm resolve to do it here and now.

Those people who procrastinate and push their devotion to be done later, they are not able to be successful on this Path.

Kabir Sahib says, "What you have to do tomorrow, you should do today. And, what you have to do today, you should do it now, because one never knows when this breath that we are taking will stop." Therefore, we have to have a very firm resolve to move forward on this Path. And we should be fearless to face all kinds of difficulties that we may face in our lives, while we tread on this Path. So, we may have sorrows here, we may have difficulties, but we should be continuous and firmly resolved that we will be moving forward on this Path.

* * *

You may have heard this about Sant Ji, Ajaib Singh Ji Maharaj — that he had built this Kunichuk Ashram. This was his life savings that he had put in this ashram. There was land of around two murabbaa. It was a big ashram, and he had constructed buildings there. He had a fair amount of livestock there, and he was doing farming there also.

Now, when Kirpal Singh Ji visited him, on his second visit, Sant Ji was sitting and resting below a tree. And he had taken out his turban and his slippers, and he was sitting there because it was hot. And, in Rajasthan, it is quite hot. And he was doing farming and, as a result, he had stopped for some time to take rest under the shade of a tree.

Just then, Kirpal Singh Ji came in his car, and He told him, "Ajaib, you have to leave this place. You have to leave this ashram, and you have to go elsewhere and you have to do your meditation there."

Then, when he bent down to take his turban, Kirpal Singh Ji said, "Why are you taking your turban?"

And then, he went to take his chappals.

So, again, He said, "Why are you taking your chappals?"

So then, he just walked away from there. He took the word of his Master, and he just walked away from that place, and he went elsewhere to do his meditation. He left there and did not look back.

That place was maintained for some time, it was taken over by his relatives for some time. And, subsequently, I think it was donated to some poor people, or it continued to remain with his relatives, something like that happened. But, Sant Ji never came back, never looked back at that place. He went elsewhere to meditate and he settled elsewhere. He simply walked away from that place on the instructions of his Master, and he didn't give it any more importance than a blade of grass.

This was a very great thing, considering that he had spent his whole savings on that. His whole retirement benefits had gone into creating that ashram. So, he did not bother to think much on it, following the instructions of his Master.

That is the kind of surrender that we should have in our mind. Thereafter, he went to 77 RB, and then, he went to 16 PS. And there, he did his meditation for about eight years. And, you can see that his Master gave him so much, and He graced him so much after that.

But, generally, we follow our mind. The mind deceives us so that, without our intervention, without our involvement in this whole thing, nothing will happen. That is how the mind deceives us.

There are many Great Souls, there are many great Masters, Who have had families. And, despite Their families, They have been very successful on this Path. For this, we have to be able to sacrifice, but not outwardly show of sacrifice. We should, in our mind, be clear about our sacrifice.

Bhakti duheli naam ki,
Jas kaade ki dhaar,
Bhakti duheli naam ki,
Jas kaade ki dhaar,
Jo dolai tho kati parai,
Nischal uthare paar.

Again, Kabir Sahib points out, "Doing the meditation and devotion of Naam requires a very firm resolve. And, those people who are, by nature, wavering in their mind, they fall aside."

So, those people who follow the Teachings of the Master, and they sit regularly for their meditation and do two and a half hours of meditation every day, they definitely get the Grace of their Master.

And those others, who don't do this, and who follow their mind and, sometimes they sit for half an hour, sometimes they sit for an hour here and there, that is not devotion.

It is prescribed that those who are living in a grahastha ashram, or in families, living a marital life, for them who are doing their farming, or are engaged in other means of livelihood, for them, they should do two and half hours of meditation every day.

And, for those who are living a life of a sadhu, who are bachelors and who are wanting to only do this practice, for them, there is no time limit. But, at least, six hours is what is prescribed for them because, when they are sadhus, and they are living this life to be entirely devoted, then people come to them, and they seek their blessings, and then, they have to give blessings to such people, they have to part with some of their benefits. So, the benefit that they're getting from their devotion, that also has to be parted with, to the others. Those who have tried to follow the Path like that, for them, they have to meditate day and night, and then only, they get success.

Otherwise, it is a very difficult Path because, when we do our devotion, sometimes we also do deeds by which we add on karmas and, again, make our mind impure. So, therefore, when we are doing meditation like that and we are, again, doing some deeds, which are, then, offsetting that meditation, we do not see the fruit of that meditation. We are unable to have those experiences and see the success in our meditation.

We have to listen to the instructions of the Masters. If we listen to the instructions of the Masters and follow Their instructions, and we sit for our meditation for two and a half hours a day, then we will definitely see a transformation coming about us.

Kabeer guru ki bhakti ka,
Man mein bahuth hulaas,
Kabeer guru ki bhakti ka,
Man mein bahuth hulaas,
Man mansaa maazai nahi,
Hon chahath hai daas.

Kabir Sahib says, "All of us feel like becoming gurumukhs, and we all aspire to do that. But then, we do not guard our mind, and we do not focus on keeping it clean."

If we keep our mind clean by listening to Satsang every day and doing our meditation of two and a half hours, then the mind will definitely remain clean, and we will get the benefit of the Grace of our Masters.

But, if we do not cleanse our mind, then we will not be able to progress further in our devotion. The way of cleansing our mind is to sit for our meditation, to do Simran, and to contemplate on the Form of the Master within. By doing that, we are able to clean our mind and reduce the karmas, reduce our deeds, and make the mind cleaner by that.

Harsh badai dekh kari,
Bhakti kare sansaar,
Harsh badai dekh kari,
Bhakti kare sansaar,
Jab dekhai kachu heenatha,
Avgun dharein gavaar.

Kabir Sahib says, "When we tread this Path of devotion, if we are getting importance, and we are getting respect, and we are getting all kinds of other support and facilities then, when we do this devotion, we are happy doing it. But, otherwise, we succumb to talking bad about this Path." So, Kabir Sahib says, "Whatever we face on this Path, whether it is anything bad, whether someone is criticizing us, or we are finding it difficult, or we are not getting that kind of importance, even then, if we continue our devotion, that is the correct devotion."

Bhakti nisenee mukti ki,
Sant chade sab daay,
Bhakti nisenee mukti ki,
Sant chade sab daay,
Jin jin man aalas kiyaa,
Janam janam pachtaay.

Seeing that devotion as the sign of salvation, the Masters have jumped into this ocean of devotion and They have got salvation.

Those people who keep thinking about devotion, keep intellectualizing about it, they have not been able to jump into this devotion and get salvation.

When people go searching for pearls in the ocean, these people are fearless. Two people go in a small boat and they look for these oysters with pearls. And they have no fear for their life, to plunge into the deep ocean, and search for this oyster. They go deep into this water and, where they see these shells floating on the surface, they dive down deep and they search for their oysters.

So, between the two, one of them goes down with a rope, and he dives down to the bottom of the sea there. They have to face all kinds of threats. There are very big fish, which think they are insects, and they come to eat them. And there are other creatures that they have to fight against. And, at the same time, they have to search for those oysters.

When they get those oysters, they put them in their bag, and they just collect all of those oysters, and then, go back to the boat. They bring all these oysters up and, these shells, some of them have creatures inside, some are empty, and only a few of them have pearls.

So, as opposed to these two people who go there fearlessly, if a group of people decides to procure those pearls, but then, they sit on the shore, and they start thinking about 'what is going to happen, how deep the waves will be, how deep the ocean will be, what will happen if something happens to me, what will happen to my family, what will happen to my children, how will we have a livelihood', such kind of thinking is not going to get them those pearls.

Kabir Sahib says, "Only when you have a very firm resolve and you have faith, then you will be able to get success on this Path." Therefore, Masters have seen the Path of devotion as the Path of salvation. And, without looking anywhere else, They have plunged into this ocean of devotion, and They have been successful.

* * *

Sant Ji used to refer to this story. In the Ramayana, before Ramayana actually happened, about ten thousand years before that, when Maharishi Valmiki wrote this Ramayana, he had said that Lord Rama would come to this Pampapati Sarovar, this pond. And he would give his darshan to all the rishis, all the sages, who were there, who settled around there.

So, reading this, what Maharishi Valmiki had written, a lot of sages settled down at Pampapati Sarovar, and they settled, some six thousand years earlier, some four thousand years earlier, before Rama was even born. So, they all settled there and they were doing all their practices, spiritual practices, there on the banks.

There was also a tribal woman, called Shabri, who also was there, and she was also wanting to get the darshan of Lord Rama. So, she also settled down there, closer, a little away from all the other settlements of all the sages. She was also devoted to Lord Rama and she felt that just sitting like that and waiting, instead of that, she should do some seva for all of these great sages who were there. And so, she decided to do that. But, she feared that she was of a lower caste.

In those days, there was a lot of caste-ism. And, being a tribal woman, she was of a lower caste, and all these sages were of a higher, brahmin caste. She feared to come in front of them and do any direct seva there. So, what she decided was that she would clean this path, which they would use to go from their ashrams to the Sarovar, to the pond. So, all these sages would walk on that path every day, and they would all find it very clean and well kept. But, none of them bothered to try and find out who was doing that.

There was a very old, revered sage called Matang Rishi. And he also wondered, "How does this path remain so clean, and who is it that is cleaning it? Because, in daytime, we don't see

anybody. So, someone is cleaning it in the night." He was curious to find out who was the person who was cleaning this.

So, he asked two of his disciples to sit there overnight and hide and see who was the person who came and cleaned that path every day. And, when they would find that person, they should bring that person to him. So, they hid behind a tree and they waited. And when Shabri came to clean that path, when she started using a broom to clean it, they came and they stood before her.

So, looking at these two sages standing in front of her, she started trembling, fearing that they would curse her.

But, they told her, "No, we have not come to curse you. We want to take you to our Master."

So, when they took her to Matang Rishi, she bowed down, and there, she pleaded and said that she had made a mistake, so she should be forgiven.

But then, Matang Rishi told her, "You have not made any mistake. And I am very pleased with the service you have been doing and keeping this place clean. So, I have not called to curse you, but I've called to bless you."

So, she bowed down and she said, "I don't have any initiation on your path."

And then, Matang Rishi initiated her there, and he blessed her. And he told her, "If Rama will come here to Pampapati, then he will definitely first come to your house before he goes elsewhere."

So now, once he gave her a blessing like this, she was worried that, when Rama will come, what will happen about his food? What kind of food will she be able to offer him? Because it was a deep forest, and there were only trees and leaves and some berries. There were lots of berries there, trees of berries, so she selectively chose good berries and tasted them and kept them. When she got all these berries home, she wanted to make sure that the berries would be sweet, and they would not have any insects in them. So, with each berry, she ate a little of that berry, to make sure that it was sweet, and to make sure that there was no insect inside. And, whichever berries had insects, she would weed them out, and whichever berries were not sweet, again, she would weed out. So, she collected all sweet berries without any insects.

Then, that time eventually came when Lord Rama came to Pampapati, and everyone was standing outside their ashram. Each one's ego thought that Lord Rama would first come to visit their ashram. But, Rama first went to the house of Shabri.

So, she received Rama with a lot of love and affection, and then, had him sit on a small, wooden platform. And then, she took out those berries, which she had selectively tasted and kept.

Seeing that Rama had gone to the house of Shabri first, all those rishis and all those sages got together and they discussed it. And they questioned whether Lord Rama was really an avatar of Lord Vishnu. Because, if he is an avatar and he has come, then he would not have gone to that low caste tribal woman. Instead, he would've come to them and visited one of their ashrams. But, the other side of it was, that if he was actually an avatar, they thought, "If we disrespect him like this then, perhaps, he will leave and we will lose this opportunity of meeting such a great avatar." So, they felt that they should test him.

Now, they went to Shabri's cottage. And they started looking and trying to peep inside and see what was happening inside.

So there, Shabri was giving all her half-eaten berries to Rama, and he was eating all of those berries, which she was offering him.

Then, they thought they would test him. They went and bowed before him, and requested him, "This water of Pampapati, this Pampapati Sarovar, this pond, is infested with insects and it is impure. Though it is good enough for having a bath and cleaning our clothes, etc., but we cannot drink this water. So, you are an avatar of Vishnu. If we take the water from washing your feet and we put it in the pond, then it should get rid of all of these insects, and it will clean the water."

But, Lord Rama understood what they actually wanted to do. And he understood that they were trying to test him. So, instead, he suggested to them that, "Why me? You are such great sages yourselves. You have been doing austerities for ten thousand years, six thousand years, four thousand years, so if you take the water of your feet and put it in the pond, it should, automatically, get cleaned."

So, they momentarily believed him, and they all took the wash water of their feet and they started putting it in that pond. And that pond got more infested with insects. So, they came running back to Lord Rama, and they said, "The insects have actually increased in the pond."

So, Lord Rama told them, "Okay, take the water of the feet of this lady, Shabri, and put that in the pond, and see what happens."

Lord Rama requested Shabri, and he told her, "Mother, why don't you go and put the water of your feet into this pond?"

Now, she could not refuse him, but she was terribly scared of doing this, considering her caste, etc. So, she went, very scared, to the pond, and she quickly tried to put some water on her feet and put it in the pond.

But, as soon as she did it, the entire pond got very clean. So, that was the true devotion of Shabri. And, for three days, Lord Rama stayed in her house. When he, then, requested for

leaving from her house to go onwards, she could not refuse him. But, the moment he stepped out of her house, because of the pangs of separation from him, she gave up her life there.

* * *

So, devotion is a very great thing. Those great sages have had years of austerities, but they had huge egos and, on the other side, Shabri had devotion. She had love and affection, and she had humility. So, devotion is a very great thing.

Bhakti nisenee mukti ki,
Sant chade sab daay,
Bhakti nisenee mukti ki,
Sant chade sab daay,
Jin jin man aalas kiyaa,
Janam janam pachtaay.

Radhaswami**.**

41

Meditation Talk
14 Jan 2017 – Morning

One Should Have Seamless Love, Faith, And Devotion At The Feet Of The Master

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SAWAN SINGH JI MAHARAJ HAD TWO DEVOTEES. One was Machar and the other was Ramdita. Both would do a lot of meditation, for three to four hours. And, they would do that in the morning. And then, after they sat for the meditation, they would go in the farm and do the work. After they sat for meditation, they would meet and they would inquire between themselves, whether they had the Darshan of the Master.

Once, it happened that they sat for meditation, and they sat for quite some time, but they did not get the Darshan of the Master within. So, they sat on that day for meditation for three hours, but they didn't get any Darshan of the Master within. They continued to sit for nearly four and half hours, but they did not get any Darshan within. Then, they got up, and they met at the usual place where they would meet after the meditation. And they inquired between themselves as to whether each of them had got a Darshan of the Master within. So, both of them said they hadn't got the Darshan. And it was an important day for them to be on the farm because the irrigation water would come on that particular day for their farm.

That water was given to the farm every week. If they missed that opportunity of taking the water and letting it into their farm, then the maize that they had planted would dry and that crop would be lost. So, they continued to talk, and then, Ramdita told Machar, "It doesn't matter. We should go and sit for meditation. Because, if that water doesn't come, and if the maize dries, it is the Master's maize, which will dry. So, we should go back and sit in our meditation." And they went and sat for about two and a half hours of meditation. And, this time, they got the Darshan of the Master within. And then, after that, happily they went and did their work on the farm.

* * *

So, that way, one should have seamless love, faith, and devotion at the feet of the Master. All these are very important for us to progress on this Path.

But, generally, what we do instead is, we place the world before our meditation. And, when we sit for meditation, whether we get any Darshan within, or whether that meditation is really

meaningful when we sit there, we don't pay much heed and importance to that. Instead, we always place our other duties and worldly matters ahead of that. So, that is what we are giving as a priority in our life. And, this illustrates that we have placed our love and affection in the world and all our worldly attachments, and that love and affection is not at the feet of the Master. So, it is very important for us to take that time out, and spend that, and do meaningful meditation.

Every day, we should take out time. We should take out two and a half hours and do our meditation. And, just as it is important to give food to our body, it is equally important to give food for our soul. And, Bhajan Simran is the food for our soul.

* * *

So, it is early morning. We have woken up and our mind is fresh and quiet, and the atmosphere is quiet. We should make the most of this time given to us and close our eyes and sit for meditation.

42

Meditation Talk
14 Jan 2017 – Afternoon

Those Who Have Worked Hard And Who Have Done Their Devotion Have Definitely Been Successful

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GOD ALMIGHTY HAS MADE THIS CREATION, this world, and we have 8.4 million life forms in this. And there are four sections of these 8.4 million life forms. For each of these life forms, and their food and for their requirements, all of that is taken care of by God Almighty at the time of making these life forms. He has made these 8.4 million life forms, and, in this, He has made the karmas, or deeds, as the essence of determining how we are going to be living in which life form. So, depending on our deeds, we are ascending to different types of these life forms. God Almighty has also kept this human form as a very special form, in which we can get salvation and go back to God Almighty. Or, with our deeds, we can go down again, to hell, and in that 8.4 million life forms.

Devotees and Masters did their devotion and They got salvation and They have gotten out of this lifecycle of life and death. Others, who were stuck into these worldly attachments, they have gone back into the 8.4 million life forms.

Tulsi Das has said, "God Almighty has kept all the provisions and all the facilities to work towards salvation and get out of this cycle of life and death. But, those who procrastinate and who are lazy and who are not doing that, or using those facilities, are going to stay here and go back into those life forms." So, He says, "Those who have worked hard and who have done their devotion, they have definitely been successful."

* * *

I saw there was this family, who used to come from Bellary, and they came to the Guddella Ashram. Their son was poor in his studies and he had only studied up to the eighth standard. So, his parents were complaining, "This boy is not studying and he's not spending time doing that." And, he was a very lean boy.

I also explained to him, "This opportunity, this age that you are in, is for studies. And, if you miss this opportunity, then you will not be able to study."

That boy took it on his heart to study, and I suggested that he should get up in the morning, early morning, and study. And, that way, his memory would also become stronger and he would be able to assimilate better in what he is studying.

So, accordingly, when he went back, he set an alarm and he used to get up early mornings at three o'clock or four o'clock, and then he would study. And he was amongst the top students in the high school examination. He was then motivated to study further and, in the junior college, he again topped his college. He was studying very well and he got admission to study engineering, and he was given a scholarship for doing his engineering.

We have all been given the same faculties, and we have been given the same capabilities in our brains, but people, because of their laziness, they miss that opportunity, and they don't use their faculties well.

We can see that there has been so much progress done by humanity. There are so many scientists and so much research has been done, and it is only because of the hard work of these people, who have done all these studies, all this research, that we have been able to reach so many new heights for humanity.

So, God Almighty has kept all of that within all of us, and we should listen, therefore, to our Masters, what they are telling us to do. And, every day, we should, early morning, sit for meditation for two and a half hours. And then, whatever wealth of spirituality that has been kept for us, we will definitely get that.

* * *

So, the time is good and the atmosphere is quiet. We should make the most of this and we should close our eyes and get connected to Simran.

43

Questions & Answers
14 Jan 2017 – Afternoon

Written Questions Submitted For Reply

Ashok:
We'll commence with the question-answers.

Question:
First question is — Is there a difference between the ahamkar as part of the antahkaran, and the ahamkar as one of the five thieves. Or is it one and the same?

Babaji:
These are two different things. The ahamkar, which is part of the antahkaran, is when we have a thought, and we have visualized in our chit on that thought, then we start identifying with that thought. And we keep thinking and intellectualizing on that. That is ahamkar. And ahamkar is one of the five thieves, as you pointed out.

* * *

Question:
Do the sun, moon, planets, and stars have any spiritual power or influence?

Babaji:
There is an influence of the sun, moon, planets, and stars. And each one plays a role in this entire world, in terms of the Creation. All of these have an influence. And, even in terms of influencing us also, there is an influence of stars. But, in spirituality, in Sant Mat, there is no importance given to this influence. Because, when we are doing our Simran and Dhyan, then we are redeeming a lot of our deeds also, and these do not have an influence then. So, importance is not given to these influences. On a worldly note, where people, non-satsangis, it has an influence, and it does influence their lives. For a satsangi, the Masters sometimes change the influence of our deeds also, change the deeds also for Their disciples. That way, there is no importance that is given to astrology and Puranas and the Scriptures. So, those things, which an astrologer tells us are, really, not of much significance to satsangis.

* * *

Question:
The next question is — When the soul leaves the body, does the soul go right away, or does the soul need three days before the body can be burned?

Babaji:
The soul immediately leaves the body at the time of death and, immediately afterward, the soul goes to the Lord of Judgment. And then, there is an account of all the karmas, etc., that it has to give there. But, that is a separate thing. The soul, so far as the body is concerned, leaves it immediately.

* * *

Question:
The next question is — If an egg is unfertilized (the hens do not live with a rooster), then it has no life. Why are we told not to eat these eggs as well?

Babaji:
Any egg, in terms of the fertilization* of that egg, it has a male and female element, and therefore, there is an influence of life in it. And therefore, one should refrain from eating it.

**Scientifically, chicks have been produced from unfertilized eggs (much like a clone) and the fact that egg-born creatures having 3 active tattwas (vs. 2 active tattwas, as a carrot would have, for example) means more karma is incurred by eating it.*

* * *

Question:
The next question is — As you are also a farmer, please tell us what to do with the insects, or little animals, who can cause damage or diseases in our farms or gardens. And then, what about the karmas?

Babaji:
In this life, one cannot do without karmas. So, if you are doing farming and there are insects, or there are rodents, or there are animals, you have to do that pest control. Needless to say, those karmas, you will be assuming. Because, when you kill those insects, you are going to assume all of those karmas. But, when you do your Bhajan Simran, you are also addressing, or redeeming part of those karmas. So, you will be assuming that karma, but it is a part of that occupation or livelihood to do it because, if you are not doing it, then you will not get your crop, and you'll not fulfill your objective of getting a good crop and providing food to others.

We assume these karmas according to the animal that we are harming or killing. For example, in a tree, there is one element. And so, when we cut a tree, or we cut a plant, or we consume a vegetable, we are assuming that karma for one element. Likewise, insects have two elements and, accordingly, the karmas that we are assuming when we kill an insect are higher than what

we do when we kill a tree or a plant. Likewise, when we kill a bird or a chicken, in that family, then we are assuming three elements. Therefore, the karmas are more. And, for these four-legged animals, the karmas are even higher, because they have four elements. And the highest karma that we assume is by killing a human being, who has five elements.

It's like, for example, if you are driving a car and you take the car over an insect or a scorpion or a snake. Nobody, typically, stops you and asks you to pay for it. But then, if you kill a chicken, or something like that, a hen or something, then you have to, perhaps, pay forty or fifty rupees. And you also stop to see what happened. Then, like that, if you kill a buffalo, or a cow, or something like that, then you have to pay a higher amount. You have to stop and pay a few thousand rupees. And, if you kill a human being then, besides that paying, you may end up in jail. You will end up having a court case brought against you, and there are lots of other implications. So, that way is akin to that. So, as the elements increase in the animal that you are harming or killing, your karmas and deeds are increasing.

* * *

Question:
The next question is — Masters say that if we criticize others, those people get the benefit of our meditation. What about when we ourselves are being criticized, or even slandered? Do we get any benefit from that?

Babji:
If someone is criticizing you, or you are being slandered, then your karmas are being transferred to that person. So, slandering is the same. Whether someone does it against you, or you do against somebody, it is the same thing. So, accordingly, those karmas will get transferred. It is said that slandering is not good for anybody. Even if the person is our enemy, we should not engage in slandering. In slandering, the karmas keep increasing, and we don't even come to know about it. So, people who have this habit of slandering, they very naturally start building up karmas. And they are not even aware that their karmas are continuing to build up.

44

SATSANG
14 Jan 2017 – Afternoon

You Should Develop Your Own Pangs Of Separation With God Almighty, And You Will Get The Path Within

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The paathi sings the Bani of Swami Ji Maharaj from the book: Saar Bachan Sangrah

Atak tu kyo raha jag mein,
Bhatak mein kya mile bhaai.
Atak tu kyo raha jag mein,
Bhatak mein kya mile bhaai.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj points out that some people think that if they are living in the families, and they're looking after their children, etc., then, they will not be able to get salvation. And then, they leave their families and take some austere measures and go into jungles and on pilgrimages.

Swami Ji Maharaj says, "Why are you wandering around in this world? There is nothing outside, and there is no salvation outside. This six-foot temple is your body, and your God is within." If you go within and search within your body, you will get God Almighty. He is residing within your body. And, in the future also, whoever is looking for God Almighty, he will get Him within the body only.

If one wanders outside in search of God Almighty, then he faces several different types of difficulties, and he adorns different kinds of clothing, like saffron clothes, etc. As a result, he also builds an ego around him.

Therefore, we can stay very much in our own families, looking after our children, and yet, do the devotion of God Almighty.

Saints have adopted three measures for attaining salvation in this life. One is Satsang, second is seva, and third is Bhajan Simran. Satsang is very important because, when we go and attend Satsangs, then we come to know of the importance of this life form that has been given to us.

Without Satsang, we do not come to know of the Reality. We are, continuously, in a state of delusion. The 'mahatmas' who are trying to search outwardly, they also put you in a delusion,

when you are going and seeking solace with them. They also will be putting you in delusion because, they are, themselves, not aware of the Reality.

Khatak tu dhaar ab man mein,
Khoj satsang mein jaai.

Therefore, Swami Ji Maharaj says, "You should develop your own pangs of separation with God Almighty, and you will get the Path within." Having a pang of separation with God Almighty is very important. We should be aware of our separation from Him, and we should feel a yearning to go back to God Almighty.

When we don't have a yearning to go back to God Almighty, then we just go outside, look at others, and seeing others take initiation, we also go and take initiation. Or, because some family member of ours has got initiated, we also go for initiation. But, until we have the yearning to go and meet God Almighty, that transformation, that turnaround, will not happen within us.

When we have an element of devotion, when we go to listen to the Satsangs, and when we go to the Masters then, what the Masters say in those Satsangs, those words impact us, and then, we start moving on the right Path. So, if we have that devotion and love, and we have the yearning to go and meet God Almighty, then we will get the impact of the Teachings of the Master.

If we don't have these things, but we are still continuing to go to Satsangs and listen to the Masters, it will take a little longer for that to impact us.

In our devotion, it is very important that we listen to Satsang every day. If we listen to a Satsang once in two months, or even longer, then that is not going to have the desired impact. So, we should make it a point to listen to Satsang every day, whether it is on the DVD or a VCD or otherwise, but we should take out some time and keep in our routine for listening to Satsang on a daily basis.

Also, we should take out time for our Bhajan Simran every day. In our daily routine, we should make sure that we are giving first priority to our Bhajan Simran. And, accordingly, we should take out time for that.

So, if we listen to Satsang every day, and we do Bhajan Simran every day, then we will definitely get success on this Path, and we will be fit for getting the Grace of our Masters.

Birah ki aag jab bharrke,
Door kar jagat ki kaai,
Lagaa lo lagan satguru se,
Mile phir shabd lau laai.

By listening to Satsang every day, and doing our Bhajan Simran every day, our affection towards our Master and towards God Almighty will increase. Our yearning to go and meet God Almighty will also increase. So, Swami Ji Maharaj says, "Put your love and affection at the feet of the Master, and that will increase your yearning to go back and meet God Almighty."

Because our love and affection today is in all our worldly matters, in outside material matters, and our attachments, when we sit for meditation, it is very dry. We do not get the enjoyment of sitting in that meditation, and we do not feel that we are getting enough experience. There is only one love that we have and possess, so either we direct that love to all the outside worldly matters and our attachments outside, or we direct it at the feet of our Master. But, Masters say, "We are living in this world. And we have to carry out our duties and perform all of those things also."

So, one wonders, how is that going to be possible? Masters say that it is very much possible. Even Masters have had Their married lives. They have had families. Even Guru Nanak Sahib had two children. He had Lakhmi Chand and Sri Chand. And He also was engaged in farming. So, that way, Masters have also been in families, and They say it is very much possible.

Even Sawan Singh Ji Maharaj had three children. And he also used to do a lot of Bhajan Simran. The whole night, he would stand and do his meditation, his Simran and Bhajan, but he had his love and affection at the feet of his Master. Even when he got his salary every month, he would first take that salary and offer it to his Master, and not take it and give it to his wife. And then, Jaimal Singh Ji Maharaj would take out some money out of that salary and that earning and keep it for seva and the rest, He would send it in the hands of a sevadar to the family of Sawan Singh Ji Maharaj.

Even Kabir Sahib, He earned His livelihood from making silk saris. So, He also carried out His living like that, but He always kept His love and attention and His yearning for God Almighty.

If we keep our love and affection at the feet of our Master, and we go about our worldly duties (assuming those as duties that we are performing for our Master), and we do our Simran while we are doing those duties, then there is no deceit in that. We will be able to succeed in our worldly duties, and we will also be able to get success on the Path of spirituality.

Chhutega janm aur marna,
Amar pad jaaye tu paai.

Swami Ji Maharaj says, "Those who go about their worldly activities, thinking of those as duties that they're doing for the Master, then, in this life itself, they will get success and they will go back to Sach Khand-Sat Lok."

What is it that brings us, again and again, into this ocean of life? It is only our attachment to our family and our desires that bring us back here.

So, therefore, if we are doing our duties here, thinking of our Master, with our love and attention focused at our Master, then His hand, His Grace, is always there on us, and our worldly activities also get done smoothly. And, the Master also graces us and helps us in our worldly duties, and then, He also takes us back to our True Home, to Sach Khand.

Bhaag tera jage sota,
Naam aur dhaam mil jaai.

Swami Ji Maharaj says, "If you do like this, then you will get your True Home. You will go back to God Almighty."

Mahatmas say, "This world in which we are staying today, and this world with which we are identifying today, it is the world of Kal and Maya. And, it is the world of joy and sorrow." So, the whole world is all joy and sorrow, and the entire foundation is on that, and it is continuing on this basis. So, it is these two, joy and sorrow, on which this whole world is settled. Kal and Maya have settled this whole world. Everything that we do, our families are a matter of joy and sorrow, our egos, our stature in society, whether it is high or low, that is also joy and sorrow, other happiness and sorrow, everything, is factored in on these two aspects. And this is the foundation of the world, and this will continue to be the foundation of the world.

In this world of joy and sorrow, everyone is transient. They come and go. Nobody will ever permanently be staying in this. And, nobody has been able to fulfill all their desires here. Everyone has always come and has some unfulfilled desires when they leave from here.

So, Kabir Sahib also says, "Great avatars, like Rama and even Krishna, all of them have come here, and they have left. There is nothing permanent in this world. And it is just an illusion, it is like a dream."

* * *

Ravana was also a great king who came here, and he, with his austerities, gained a lot of progress, even on the gods. And he also believed, because of the boons that were given to him, that he was indestructible and there was no death for him. But, even he had to die, though he had drunk nectar, and he had nectar in his stomach. Even then, he had to die, because this world is a world, which is not permanent.

When Rama won the battle of Lanka, and Lanka was destroyed, on the tenth day of the battle, when Ravana was dying, Rama told his brother, Lakshman, "Today, a very great person is dying. He is one of the greatest administrators. He is one of the bravest of warriors. And he is one of the most intellectually, well-read persons. And, he is dying today. He is a great pundit. He knows all the four Vedas, like the back of his hand. So, now, after this battle, we will be going back, and we will be governing Ayodhya. We will be ruling over our kingdom of Ayodhya. So, it will be very helpful if we get some advice from such a great man."

But, Lakshman was hotheaded, and he had an ego also. So, he told Rama, "Ravana is our enemy. Why should we be taking any sermons from him? Why should we be taking any advice from him?" But, nevertheless, he followed the instructions of his elder brother. And, as directed, he went to Ravana. But then, when he went there, his element of warrior stepped in. He was a kshatriya. So, instead of standing and bowing at the feet of Ravana, he went and stood by his head. So, he stood by the head of Ravana, who was dying, and he told Ravana, "My brother, Rama, has asked me to come and seek some advice from you on administration."

Ravana didn't even bat an eyelid. He didn't bother to look at Lakshman. So, Lakshman felt very insulted and went back to Rama.

When he went back, Rama asked him, "What did he say?"

Lakshman said, "No, I told you before only, that he is our enemy, and he didn't even open his eyes when I asked him to give me advice."

So, Rama inquired where he was standing, and how did he go about it?

Lakshman told him, "I went and stood near his head and asked him."

So, he said, "If you are going to take advice, and you are making him your guru, then you should go and pray to him. You should stand by his feet and ask him for his advice. If you go and stand on his head, how do you expect that guru to give you advice? And, who do you think he is? He is not an ordinary person. He is a very great person. So, you should go and seek with full humility. You should go and stand by his feet and pray for advice that he may give you."

So, Lakshman went, again, to where Ravana was lying. And, this time, he went there with humility, touched his feet, and prayed before him, that his brother had requested him to come and seek advice from him on administration since he was to go back to Ayodhya and rule Ayodhya.

Ravana laughed and he told Lakshman, "Yes, now if you are standing like that and asking me, as a disciple, I will give you advice, but you have made it very late. Now, I only have only a few breaths left to give you and talk to you. Now, when you go back to Ayodhya, what you should do is follow a practice that is, 'what you have to do tomorrow, you should do today'. And, 'what you have to do today, you should do it immediately'.

Even I had a few desires. I wanted to do a few things, which were possible if I were to do them. Only, I kept procrastinating it. And I thought, 'I'll do it the following day'. And now, my breath is going away.

The first thing I wanted to do was make all these oceans and seas, which have saltwater, I wanted to make them all with sweet water, convert them into sweet water. And, I'm sure I could have

done it. But, because I thought I was immortal, I felt, 'I can do it later'. But now, the time has come for me to go."

Ravana loved gold. And, in his conquest of the heavens, he had brought gold from there, and he had made the entire country of Lanka, full of gold. So, he said, "I loved gold, and I felt that, if I am able to add a scent, a perfume, to gold, if it can smell good also, besides being what it is, then that would have also been a great thing, and I am sure I could have done that also. But, again, I felt, 'I'll do it after some time'. So, again, that is something, which is now not possible.

The third thing I wanted to do was, from this world, from our world, I wanted to make a staircase, build a staircase, to heaven. And, I knew I could do that, but then, that also is now something, which I cannot do. So, if any brave person wanted to go to heaven, he could have gone by that staircase. But now, that work is also left. So, taking my example, when you go back, you should make sure that whatever desires or plans you have to do for the following day, you should do it immediately, on that day, and you should do it there and then. You should not wait for later, because one never knows when your breath is going to stop."

And, having said that, he then passed away.

* * *

Kabir Sahib has also said, "What you have to do tomorrow, you should do today. And what you have to do today, you should do it now because, in a second, the breath can stop, and then, you will not be able to do it."

So, Masters say, "You have been given such a wonderful body and this wonderful occasion of converting from a human to God. And this occasion, this opportunity, should not be missed."

All that we have to do, while we are living in this world, is simply to take out our love and affection from all our worldly attachments, and direct it at the feet of our Masters. And, if we can direct our love and attention and affection at the feet of our Master, then our worldly activities, our worldly duties, will also become easier. And our activities and duties will have the blessings of our Masters also. We will also make the most of this opportunity that has been given, to get our salvation and go back to God Almighty.

Kahoon kya kaal jag maara,
Jeev sab gher bharmaai,
Nahi koi maut se darta,
Khauf jam ka nahi laai.

Swami Ji Maharaj says, "What can I tell you? All the inhabitants here in this world, all the animals, all the human beings, they are in a complete state of delusion, which has been created

by Kal and Maya." And, in this world of delusion, we forget that we are going to perish and it is only temporary.

So, we have to, forever, remember. Keep that in front of our eyes, that there will be a time where we'll have to leave this, where we will cease to exist here. And, when we keep that in our mind and in front of our eyes at all times, then we will not keep procrastinating. We will do our activities that we have to do, and our devotion that we have to do, to get salvation and get out of this world.

For flying, a bird needs two wings. Like that, for us to get our salvation and to move on this Path, we also need two things. One is devotion and love and affection for our Master. And the second is the fear of our death. So, with the fear of our death in front of us, knowing that we have to go from here, and with the love and affection at the feet of our Master, we will get success on this Path.

Parre sab moh ki phaansi,
Lobh ne maar dhar khaai.

He says, "You have been so badly entangled in this world by Maya and Kal. One is the very strong chain of attachments that have entangled you here, where you have your love and affection with your near and dear ones, and all the other things, those other chains, that are keeping you entangled here. And, on top of that, is greed. So, that greed is the other very strong entanglement that you have built for yourself here." And, it is these two things that are keeping you away from your devotion. It is these two things, which are keeping you anxious, and you are facing all kinds of difficulties, and it is also affecting your health. You are, continuously, having tension and anxieties about all your attachments and your greed. You are going to the doctors, and taking medicines, and doing all of that for this.

Mahatmas say, "Everything that you are going to get here is all predestined. You are not going to get a grain of sand more, and you're not going to get a sesame seed less. So, whatever is there is all predestined, and you will exactly get according to that."

So, therefore, Mahatmas say, "You should do your Bhajan Simran and have your love and affection at the feet of the Masters, and by just worrying about these things, about all your attachments, desires, and having all the greed around you, it is not going to change anything for you." Instead, if you have your love and affection at the feet of the Master, then your duties towards your family and all the other things, and your livelihood, all of that also gets attended to with the Grace of the Master. And you have a smoother life and your affection continues to be at the feet of your Master.

When we are faced with difficulties, and we are faced with sorrow then, we can look at that as an opportunity to do more devotion and do more of Bhajan Simran at that time. But instead, our mind deludes us at that time. The mind deludes us, and it doesn't even allow us to think about

this Path of spirituality, about our Masters, about Bhajan Simran, it just keeps us focused on all these difficulties. And, as a result, we get a lot of anxiety and tension, because of all of these worries.

Chet kaho hoye ab kaise,
Guru ke sang nahi dhaai.

Swami Ji Maharaj says, "How will you awaken if you don't have love and affection at the feet of Master and you're not making efforts on this?"

Our love and affection and devotion all get manifested in our outside worldly desires, and we don't listen to Satsangs properly, and we don't do the devotion of our Masters. There are so many satsangis, who have taken initiation, and have spent so many years, and they neither value their Masters nor do they value the Bhajan Simran. They are, continuously, lost in their love and affection for the worldly matters, for material things, and all of their attachments here, and they have completely identified themselves here. And, that is why they are sad and they are in sorrow, because of this.

When we spent so much time, all our energies and efforts in a lifetime, trying to accumulate all of this material wealth and build up all our attachments here, at the time of death, we get a very rude shock that we have to leave all of this here. Because, we have to leave all of these things here, which we so dearly work for, which we wanted all our lifetime, which we have spent a lifetime for getting. That is something, which we are leaving behind now. That is because we have not listened to Satsang properly and, if we have listened, we have not tried to understand the Satsang properly.

Now, that is why these people have to face this situation. And such people only increase the burden of their karmas and, because of the burden of karmas, and because their mind remains impure, they are unable to come to their Masters.

Kaam aur krodh bich bich mein,
Jeev se bhaarr jhonkvaai.
Guru bin koi nahi apna,
Jaal yah kaun tudvaai.

Swami Ji Maharaj says, "Such people, they get lost to lust, and they get lost to anger, and they waste all of this precious time that they have." When we don't listen to our Masters, and we don't do our Bhajan Simran, then we are engaged in lust and we are engaged in anger and, because of that, our burden of karmas also increases, and we get further away from devotion. So, He says, "Till we have our love and affection and our devotion at the feet of our Master, or we follow the Path of doing Bhajan Simran, more and more Bhajan Simran, till such time, we will not be able to get success on this Path."

Guru bin koi nahi apna,
Jaal yah kaun tudvaai.
Kutumb parivaar matlab ka,
Bina dhan paas nahi aai.

Swami Ji Maharaj says, "All the relations that we have and all the attachments that we have, these are all for selfish motives. And that is what determines all our relations."

All these relationships are determined by our karmas and are of selfish motives. They are not permanent. So, when one leaves the body, he has to leave all these relationships here and get into another body. And, when he gets there, then new relationships, which are similarly determined by karmas, are set for him there. If we look at our relationships, all our relatives and friends would like to be associated with us, so long as we have stature in society, so long as we have wealth, and so long as we are healthy.

* * *

So, there was an old lady, and she had a daughter. And that daughter, when she was married off, she was keeping unwell. This lady was about seventy years old and she got to know that her daughter was unwell, very seriously unwell, and the likelihood of her continuing to live would be difficult.

When the girl was about to pass away, they sent a message to this old lady, that her daughter was unwell, seriously unwell, and was likely to die. So, she was sitting next to her daughter and she started praying to God, saying that, since she was old, she prayed that her daughter should get a longer life and, instead of her daughter dying, it was she who should die. So, that is what she was praying to God. And she was praying to the angel of death, "Instead of taking her, you take me."

Meanwhile, what happened was, outside, there was this big earthen vessel, which was black at the bottom, because of the fire. Because it was kept on fire, it had all the carbon below, and it had become black. And a cow came to eat something from that vessel, and it got its horns stuck inside that vessel. So, that cow could not see, and her head was stuck inside that vessel. And, in that blindness, it was trying to run around, here and there, trying to free itself. It was banging from one wall to another. And, instead of running outside, she came inside the house, because the door was open, and then, she continued to do that.

Now, this old lady thought this is the angel of death, which has come. So, she quickly ran away, and she told that angel of death, "Look, I am the old lady. That other girl is sleeping down there." So, she told that angel of death, "See? That girl is the one who is dying. Take her!"

And she ran away, outside the house.

* * *

So, at the time of judgment, all these relationships and all these things don't last. At that time, everyone cares for his own self and tries to protect his own self.

Now, also, during the British government, they had tried this experiment on a monkey. And they kept this monkey with a baby. It was a mother with a baby inside a water tank. And, it was such that the monkey could not jump out. And then, they started filling that water tank with water. They wanted to see that behavior of that monkey.

So, as the water filled, the monkey first kept that baby on her shoulder and, as the water level increased, she further kept that baby on her head to try to protect it. But, when the water level went above her head, she kept that baby down and stood on that baby.

Therefore, they realized that all these affections that we have are only limited to the time that one has to determine and take care of one's own self and continue his own or her own life.

So, for us, our life is most important. And all the other relationships that we have, and the affections that we have, are limited, to some extent. So, therefore, Masters say, "You should stay in this world and carry out your duties towards others, thinking of those as belonging to the Master. And then, we should carry out and go about our worldly relationships."

Kahaan lag kahoon is man ko,
Unhi se maas nuchvaai.
Guru aur saadh kahen bihu bidhi,
Kahan unki na patiyaai.

Swami Ji Maharaj says, "How much can I explain to a jiva? How much can I explain to a soul? Because, finally, the satsangis, how ever much I explain, they again get caught up in this affection and Maya."

In the Satsangs, Masters always explain this. And They always try to explain how we should conduct ourselves, how we should go about our worldly relationships, and how we should have our love and affection at the feet of the Masters. This is explained several times, over and over again, in the Satsangs by the Masters. And satsangis listen to all of this, time and again, repeatedly, but again, they go back and do the same things. And, when they go back, they again develop their love and affection for all the worldly relationships and all the material things around. And, as a result, when they have their desires stuck there, they have to come back into this life and take another birth.

Guru aur saadh kahen bihu bidhi,
Kahan unki na patiyaai.
Mehar bin kya koi maane,

Kahi radhasoami yah gaai.

So, in the end, Swami Ji Maharaj says, "The Masters and sadhus, They try to explain this, again and again, in Their Satsangs. The jiva listens but doesn't follow that. He, again, goes back to listening to his mind." And then, again, he brings about sorrow for himself, and he is unable to get happiness in this life. He is unable to get peace for himself.

So, it is what Swami Ji Maharaj says, "Until the Masters shower Their Grace on us, we are not going to be able to understand what They're trying to teach us." And, to get the Grace of the Masters, we have to listen and follow Their instructions. When we start following Their instructions, then They will, automatically, shower Grace on us. And, when we have Their Grace on us, then we will easily be able to tread through this Path of Kal and Maya, and get salvation.

Guru aur saadh kahen bihu bidhi,
Kahan unki na patiyaai.
Mehar bin kya koi maane,
Kahi radhasoami yah gaai.

Radhaswami.

45

Meditation Talk
15 Jan 2017 – Morning

Wherever We Are Staying, We Should Make It A Point To Take Out Time For Our Meditation

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SAINTS AND MAHATMAS HAVE ALWAYS SAID, "From tens of millions of lives that we take, we get a human life after that many lives. And, with the Grace of God Almighty, we get the company of the Masters."

When the soul goes through these 8.4 million life forms, and it is filled with sorrow in all of this life and death, it prays to God Almighty again and again. It prays for salvation from this. God Almighty graces it and gives this beautiful human form so that it can get salvation in this form. And then, God Almighty decides which soul He wants to bring to Himself.

And, to get such souls, God Almighty sends Masters. So, He sends these Saints and Masters, and They are connected with God Almighty. They come into this world and connect the soul back to God Almighty. And They help the soul go back to God Almighty.

Masters are not bigger than God Almighty. But, They are the loving Sons of God Almighty. And, when God Almighty sends Them, He gives Them the powers to take the souls back. And, the souls that the Masters take back, they pray to Him to be accepted back in His home. And that is how They take the souls back.

Tulsi Sahib says, "The company of the Masters at Satsang is very difficult to get, and normal human families and all the other things, everyone also has. But, it is very seldom that people get the company of the Masters and their Satsangs."

Families, spouses, and children, these even sinners have. And these sinners also go to hell. So, it is not a very great deed that we have, because of which we are having a family and a spouse and children. All these relationships that we have are only because of our deeds. And our True Relationship is our relationship with our Master. So, we are very fortunate to have the benefit two True Masters. And, on their Teachings, now, we should make it a point to follow what They have taught us and to follow on that Path and please our Masters.

Thus, for scores of lives, we have been under the influence of the mind. And, because of that, we have been doing all our deeds and going back into this cycle of life and death. It is only now

that we have this opportunity to do our devotion of God Almighty and get salvation and get out of the cycle of life and death.

So, we have to think carefully and spend this life of ours. We should spend it in a way that we are able to collect the wealth in such a way that this wealth will be going back with us. And, we will not be required, then, to come back into this world.

The devotion of our Master is the first step on this Path. And, if we please our Master, and we manifest His Form within us, that is the accomplishment of this first step on this Path. And then, the Satguru, the Radiant Form of the Master within, with His Grace, the Sound Current is manifested within, and once that is manifested, it is permanent and it will never close.

So, we should be very mindful of the time that we are spending. Wherever we are staying, we should make it a point to take out time for our meditation, and we should be regular about it.

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So, the time is good and the atmosphere is quiet and we should make the most of this. So, let us sit down and sit for meditation.

46

SATSANG
15 Jan 2017 – Morning

You Will Not Get A Higher Power Than The Master To Take You Out Of This — So Don't Lose This Opportunity

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The paathi sings the Bani of Swami Ji Maharaj from the book: Saar Bachan Sangrah, ppg 137-138

Satsang karath bahut din beethe,
Ab tho chod puraani baath.
Satsang karath bahut din beethe,
Ab tho chod puraani baath.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Before taking up the Bani, I pray at the feet of my Masters, SomAjaib, Who have made this person fit for doing this Seva. If I had not got the fortune of listening to the Bani and Satsang of Somanath Baba Ji, I also would be wandering, here and there, wearing saffron clothes. I was very fortunate that, at a very young age of twenty-one years, I got the benefit of His Satsang.

Within one and a half months that I heard that Satsang, I had such strong pangs of separation that I left everything and went to the Bangalore ashram. And then, I went there and I did seva at the ashram. It was His infinite Grace that He showered on me, which transformed my life. I had the benefit of His physical Darshan only for three years. And, after that, He left His sharir, He left His body, and then, I continued in the ashram for about five years. But, I did not feel that love and affection there.

Thereafter, I spent time in the hills also. I spent about five years there doing meditation. But, I did not get the same peace and solace that I had at the feet of my Master.

Around eleven years after Baba Ji left His body, I got the benefit of the company of Sant Ajaib Singh Ji. I got His Grace and I could have His Darshan after about eleven years. So, I got His Darshan two years after Baba Ji left His sharir. But, I had to stay away for about nearly ten years. And, I could then attend His Satsangs only around eleven years later. Then, Sant Ji told me that I had to continue to stay in Andhra, and the 'saplings, the seeds, that were sown by Baba Somanath Ji', I would have to go there and water them.

During that time, I was quite fed up with staying here in south India, and I wanted to return to north India to where my house was. But, Sant Ji told me, "No." He said I should continue and stay here. For nearly forty-five minutes, Sant Ji explained, and He told me about this.

When I think back and I recollect this memory of mine, my soul trembles, even today when I kept crying at His feet, and He kept telling me that I should be going and doing the seva in Andhra. Like on the very first day that I had the Darshan of Somanath Baba Ji. I bowed down to Him. And I completely lost my bearings when I bowed down to Him.

Similarly, with Sant Ji also, His feet were down, and after all that He had explained to me, I bowed down at His feet, and I had the same pleasure of taking His Darshan like that. Then, on the last day of that program in Bombay also, He explained for about half an hour to me, and He told me to go. And, it was not only that He asked me to come here, but He helped me spiritually, and He helped me in all kinds of physical and material ways also. And, He helped me to establish here. He told me to do Satsang, and it is His Grace only that brings me here, and that I'm able to speak, going forward, on the greatness of the Masters.

So, it is only with the Grace of these two great Masters that this servant is capable of doing a little bit of Seva. And this servant does not have any other attributes or virtues. It is only the Grace of these two great Masters. When I give initiation also, it is surrendering that soul at the feet of those two great Masters, and They are doing it here, manifested through me. And the amount of Grace that They've showered on me, while I continue in this form, I will never be able to forget that great amount of Grace that They have showered on me.

So, this is the Bani of Swami Ji Maharaj. In this Bani, Swami Ji Maharaj is trying to awaken satsangis, like us, who have lost their way. He explains in this Bani, "You have been listening to Satsang for such a long time. Now, you at least leave your old habit." Because, if Satsang is not impacting you, if you are not bringing about a change, or getting transformed, with the Satsang then, by taking initiation also, you are not making any change in yourself.

Masters always talk for our benefit, and They always explain that in Their Satsangs. So, therefore, it is very necessary for us to walk on that Path and follow Their Teachings. In this Bani, Swami Ji Maharaj has, very intricately, explained and made it clear, "Satsangis, who are listening to Satsang, if they are not bringing about a transformation within themselves, then all of this is of no use to them." Because, ordinarily, going about our occupation, livelihood, taking care of our children, families — and doing all of those things — are also being done by everyone else.

So, if we are coming here, listening to Satsangs, and we are not bringing about our transformation, we are not spending time doing that devotion, then what is the point of doing all of this? So, this is a very good Bani of Swami Ji Maharaj. We should listen to it very carefully.

Kab lag karo kutilatha guru se,
Ab tho guru ko lo pehichaan.

Swami Ji Maharaj explains, "How long are you going to keep a slyness with your Master? How long are you going to have that duality and maintain an outwardly façade with your Master? At least, recognize Him now. He is your only support." And if you, genuinely, have love and affection at His feet, then He is going to help you in this world. He's going to help you accomplish all of the physical, material things that you are pursuing, and He is also going to give His Darshan at the time of your death, and take your soul upwards, towards God Almighty, and keep you in a better place.

All your family members are going to leave you here at the time of death. It is only a Master Who is going to fulfill His promise of staying with you in this life and beyond, after death, also.

So, Swami Ji Maharaj says, "If you have such a Friend, Who is fulfilling His promise of staying with you here, and later, after your death also, then why aren't you being true to Him?"

Guru ko tum maanush mat jaano,
Ve hai satpurush ki jaan.
Jaise taise man samjhaavo,
Dhar partheeth karo un dhyaan.

He says, "Don't understand the Master as a human being. He is the love of God Almighty. He is a loving child of God Almighty, Who takes care of every wish of His. So, do not understand Him as a human being. Have faith in Him and follow His Teachings and instructions, and then, see for yourself, how much Grace He is showering and how deep that Grace is."

Jaise taise man samjhaavo,
Dhar partheeth karo un dhyaan.
Daya mehar se bachan sunavae,
Ve hai pooran purush anaam.

Any which way you can, you try to convince your mind, because the mind is always trying to get you away from your devotion and make you wander here. The mind is an element of Kal, he is an agent of Kal, and he has been clearly instructed that, under any circumstances, the soul should not leave the compound of Kal. And the mind is doing so, very lovingly, and attending to the wishes of Kal. So, any which way you can, try and explain to the mind, and bring the mind to do Simran and Dhyan.

Today, both the mind and the soul are wandering, and they are lost. So, once, with the Simran and Dhyan, when the mind understands it's 'true self', then it will come back on the Path and help to go to God Almighty. The jiva is lost in the wandering, in this falsehood, in all of this illusion, and the Saints are taking pity on the soul because They want the soul to also enjoy the

same bliss and enjoyment that They are having today. But, the mind is continuously deluding us and is trying to keep us away from our devotion. So, don't listen to the mind. Listen to the Teachings of the Master and do your devotion.

Dharee deh maanush ki guru ne,
Jyon thyon tera kare kalyaan.

He says, "The Saints have pure souls that have come into this world on the instructions of God Almighty. And They are trying Their best and using all means to save the souls and get them back to God Almighty." The souls, who have been liberated, the souls, who have got salvation and have reached the level of Par Brahm*, such souls are instructed to go into this world and help the others to get their salvation.

** In a subsequent conversation with Babaji, He explains that Souls Who have crossed Par Brahm are in the form of Shabd in the region of Dayal. After being taken up to Sach Khand and receiving the Darshan of Sat Purush, Sat Purush then directs Them, while They are still in the regions of Par Brahm or Bhanwar Gupha, to go back into the world, ordained as Saints, to connect the souls with the Shabd, and They remain in those regions until all of Their initiates' souls are redeemed.*

They are pure souls and they are ready souls and they don't have any love or affection for all these worldly attachments and material things. Their love is already at the feet of God Almighty and their Masters. So, whatever they are teaching us, and whatever they are instructing us, listen to that, and explain that to your mind because that is for your benefit.

Dharee deh maanush ki guru ne,
Jyon thyon tera kare kalyaan.
Seva kar pooja kar unaki,
Unahi ko guru nanak jaaan.

They have come to liberate the souls any which way possible and They are following the instructions of God Almighty, all of Them, whether it is Guru Nanak, or it is Paltu Sahib, or it is so many other Saints, or Kabir Sahib, all of Them are the same. So, They have assumed different names for the different times that They have come into this world. But, They are all the same. And the same strength is working, the same pole is working, through all of Them, and that is the Shabd of God Almighty.

Saints never oppose each other. They always have love and affection for each other. Sometimes, there may even be three or four Saints at the same time, but They always have love and affection for each other. Saints, at all times, are always in this world. Kabir Sahib says, "If Saints were not there, then this world would have burned."

So, Saints, at all times, are always there. Sometimes, They show Themselves. Sometimes, They remain hidden. There are many Saints Who are hidden. They have not shown Themselves to the world. They have gone to Sat Lok-Sach Khand, but They do not have the directions of God

Almighty, or Their Masters, to show Themselves to the world. So, only when They have the instructions of Their Masters, or God Almighty, will They show themselves to the world and preach. Otherwise, They remain out of the sight of the world.

There are several disciples of the Masters Who go to Sach Khand, but They are quiet and They do not talk about that to anybody. Because They are so much in Their bliss of God Almighty and Their Masters, They are so much happy in that state, that They do not like to go around the world, undertake all of the hardships of preaching and explaining to the others. It is very difficult to preach. It is very difficult to go from place to place and try to explain to people and liberate souls, take their karmas, and then, go and give an account to Kal and settle those karmas, and do all of those things. It is very difficult. And nobody, of his own will, is interested in doing this. It is only on the directions of Their Masters that They undertake to do all of this. And They are continuously praying at the feet of Their Master that He should call Them back, as soon as possible. They would like to be at the feet of Their Master and not be away from Him. They are within the Word of the Master and, as soon as the Master calls Them back, They leave everything as it is, and go back to Their Masters.

So, Swami Ji Maharaj says, "Whatever They tell you, it is for your benefit. They wish that you be happy and you enjoy the same bliss that They have got." And how will you be happy and how will you be at peace? That you will have by going and following the Teachings of the Masters.

Vohee kabeer vohee satnaam,
Sab santan ko vahee pichaan.

He says, "It is the same Sound Current that came in the form of Kabir Sahib. And it is the same Current, which is there in God Almighty." So, it is the same Sound Current everywhere. It is the same Sound Current, which manifests in the form of Saints, and comes into this world on the directions of Sat Purush and tries to awaken the souls like you and others, like you and me, and give them salvation and take them back.

Tera kaaz unhi se hoga,
Mat bhatake tu taj abhimaan.

Swami Ji Maharaj says, "If your work is going to be done here, then it is only going to be done with the Grace of your Master. So, do not carry any ill will about your Master in your mind. And do your devotion at His feet."

Chooke mat avsar ab paaya,
Badkar in se koyi na milaan.

You have been given this God-given opportunity. So, don't miss on this opportunity. Follow the instructions of your Masters. With a lot of your good deeds, God Almighty has given you the

company of the Masters. Swami Ji Maharaj says, "You will not get a higher power than the Master to take you out of this, so don't lose this opportunity. And this opportunity doesn't keep coming again and again."

It is with great fortune that you have the company of the Masters and you are at the feet of your Master. So, don't lose this God-sent opportunity. If you don't follow the instructions and, in this life itself, you don't have your love and affection at the feet of your Master, and you don't get salvation, then you will have to come again, perhaps, in a human life form and, again, settle the deeds that you have built up for yourself. And, again, do this work, and then, get salvation.

Saints never like to leave their initiate behind. They never leave the soul behind. Once the soul is initiated, They will always take the soul. But, the deeds that the soul has built up, that has to be accounted for. Kal meets the Master and he asks for an account of all of those deeds, which the disciple has done, of that Master. He asks the Master, "Either You settle it Yourself, or You ask that disciple to settle it."

Therefore, you should follow the instructions of the Masters, and you should keep your life pure. You should keep your body and your mind pure. Because, by keeping your body and mind pure, and following Their instructions, you will get a lot of benefit. And this is done by doing your Bhajan Simran. The more and more Bhajan Simran that you do, it will make your mind and body purer.

Jo ab ke tu guru se chooka,
Tho barmegaa chaaro khaan.
Phir aise guru mile na kabahee,
Maan maan tu abahee maan.

Swami Ji Maharaj says, "If you lose this opportunity, there are many souls that come, listen to Satsang, but then they do not come to the Master." So, He is addressing such souls and saying that, if you miss that opportunity that your Master has given and God Almighty has given you, then you will go back in the chaurasi. Your protection is being done by your Master. And, if you miss that opportunity, there is no one who is going to be protecting you here.

Even Baba Somanath Ji, he spent nearly twenty-five years doing austerities, and japa, tapas, and pranayamas and all of that. And he had a lot of mystical powers also, as a result. But, he did not have peace. It was only when he got initiated by Sawan Singh Ji Maharaj and he went to Sat Lok-Sach Khand, that he got the peace.

Even Sant Ajaib Singh Ji had initiation of Two Words and he had gone to Brahm also, and he had also got a lot of mystical powers. But, he also did not have peace. It was only when he was initiated by Kirpal Singh Ji Maharaj, that he went to Sach Khand-Sat Lok, and he got peace.

So, all the rishis, munis, with all their tapas and all of the other austerities, at best, they can go up to Brahm. They can get mystical powers. They can get all of those things but, they will be, at best, going to Brahm. But, they will not get salvation and they will not able to get out of this cycle. By doing all the japas, tapas, and doing all of the pranayamas, and such other austerities, all of these people have been able to get very limited success, and they have been able to get mystical powers, but have not been able to get salvation out of this cycle. It is because they have not had the fortune of having a fully-attained Master Who has been able to give them initiation and get them salvation.

Therefore, Swami Ji Maharaj says, "It is with great fortune that you have got a fully-attained Master, a Saint Who is behind you and Who is giving you His Teachings for your salvation." So, don't miss this opportunity.

When the Master is taking His disciple, the soul, and He's going up in the higher planes, then even gods and goddesses come, and they also plead with the Master to take them also with Him. Then Masters tell them, "If you want to go up, then you have to go back to a human life, and then, you have to do devotion. Then, you can go like this."

From any of the planes in the middle, the Masters do not take the souls up, because those souls have only progressed because of their austerities, only to that level. So, they cannot take them beyond that. Therefore, Masters say, "This human form, which has been given to us, we are, indeed, fortunate to get this, because even gods and goddesses are wanting to have this form." So, Swami Ji Maharaj says, "We are indeed fortunate that we have got a living Master. And, therefore, we should follow the Teachings of that Master."

Pad pad pothee gaa gaa saakhee,
Kyon man mein tu dharatha maan.
Isee maan ne kwaar kiyaa hai,
Yehi maan ab karathaa haan.

Swami Ji Maharaj says, "By reading books, one cannot get salvation." People feel that, if they read the four Vedas, the six Shastras, or the eighteen Puranas, and the Bhagavad Gita, and they attain that knowledge, then that gives them salvation. But, Swami Ji Maharaj says that that is not possible. By reading like that and gaining that intellectual mileage out of it, you are only building up your ego. And, it is only for getting rid of that ego that we are making all of these endeavors so that we can get rid of it and get salvation. By reading books and doing all of that, one is doing the reverse.

Tha the pyaare kahoo bhujaayi,
Yeh isthiganaa bhali na jaan.
Jaldi karo kapat ko chodo,
Sardhaa bhaav bhadavo aan.

Swami Ji Maharaj says, "Leave your slyness. Be the same as you are portraying yourself within. Don't try to portray yourself differently, whereas, you are different within. And assume humility, and assume love and compassion in your behavior." So, Swami Ji Maharaj says that you should do that. Shed off this slyness of yours, and assume faith. Get faith in the Master and get devotion. Build your devotion and build your faith, so that you can progress on this Path.

Ithane par man kahaa na maane,
Tho phir apanee tu hi jaan.

Swami Ji Maharaj says, "After explaining so much to all of you, if you are still not following, then you please take care of yourself, because the loss will be yours. There is nothing for the Master to lose." In Satsangs, They try to explain all of this for your benefit. Now, if you're not following Their Teaching and making it a part of your life, then you are only losing as a result.

Ithane par man kahaa na maane,
Tho phir apanee tu hi jaan.
Sir par tere hukam kaal ka,
Thaa the man teraa nahi maan.

Swami Ji Maharaj says, "After all of this explanation, if you still do not follow, and the Teachings of the Masters are not being inculcated in your life and brought about in your life, then you should understand that this is the Grace of Kal that is working on you. And, you're working within the realm of Kal, and you're listening to Kal." You are doing all of this under his influence because the mind is very strong. It gets very strong. And every time you listen to a Satsang and go back, you again go back to your own way, and the mind has you wandering. So, these are all the deceits of Kal.

Sir par tere hukam kaal ka,
Thaa the man teraa nahi maan.
Ek baath jaani ham bhai,
Hai tu badka b-e-maan.

Swami Ji Maharaj says, "After all these Satsangs, if you have not followed the instructions, if you are not doing as has been instructed and taught to you by your Masters, then I understand that you are under your mind, and you are under the influence of Kal, and you are, yourself, a deceitful person. You are saying one thing, and you are not being true to yourself."

Ek baath jaani ham bhai,
Hai tu badka b-e-maan.
Lagaa rahegaa sang mein guru ke,
Sahaj sahaj saayad man maan.

Swami Ji Maharaj says, “If you are not listening to Satsangs, or if you're listening to Satsangs and not bringing about changes in your life, then you are an unfaithful person. You have no conscience. But, never mind, even in that situation, continue listening to Satsangs because it will, gradually, work on you!”

So, even He gets angry. He says, "If you are unfaithful and you have no conscience, but you're still listening to Satsangs, you’re just continuing to be present, at least listening to the Satsangs then, one day or the other, God Almighty will shower His Grace on you and you will start understanding that, and you will start following it.” So, if you are at it and you continue to listen to Satsangs, then God Almighty knows that He may shower Grace someday on you, that some Teaching of the Master strikes you, and that is able to bring about a transformation. But, if someone doesn't even listen to Satsangs, he doesn't even go there, he doesn't do any Bhajan Simran, then how will he ever transform?

Lagaa rahegaa sang mein guru ke,
Sahaj sahaj saayad man maan.
Radhaswami kahein bhujaayee,
Aise jeev hoy hairaan.

Swami Ji Maharaj says, “If we do not listen to the Teachings of the Master, and we continue to remain under the influence of the mind, we will continue to remain sad in this world because we carry all the anxieties of the world.” And then, illnesses make their house in our body, as a result, because we are so attached to all these material things, and to our attachments and our relationships. And so, we continue to remain sad in that situation.

We see all our family members also, passing away, but even then, it doesn't move us to think that, one day even, we are going to pass away like that. But, we continue to be under the influence of the mind, and we continue to wander around.

Somanath Baba Ji used to talk about these two temporary pangs of separation that we, generally, get influenced by. One is, after eating food, where we feel, “Okay, no more food.” And, the second is when we lead some departed soul to the cemetery, we go and, either bury the body, or we take him to the cemetery and burn the body. At that time, when we are carrying that body to the cemetery, we all get this pang of separation. We all realize that everything is untrue. This world is not true. We have to leave it one day. But then, once we are back from the cemetery, then it's back to normal. After that then, someone goes to drink his sorrow away, or someone goes and has a cup of coffee, to kind of forget all of this. And then, it's all forgotten. We always feel that that person passed away because he had a heart attack, or someone passed away because he had cancer, but nothing of that is going to happen to me!

But, Mahatmas say, “Everyone is on the same road, and everyone's head is being held by Kal. He can pick us up anytime. We never know what time he will pick us up.”

Lagaa rahegaa sang mein guru ke,
Sahaj sahaj saayad man maan.
Radhaswami kahein bhujaayee,
Aise jeev hoy hairaan.

Radhaswami.

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Closing Talk
15 Jan 2017 – Morning

This Breath Is Priceless — We Never Know When This Breath Will Stop

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THIS FIFTEEN-DAY MEDITATION PROGRAM has now come to an end. All of you have come from far away and you have all spent your precious time here. You've left your valuable work at home and you have come here. And you have done meditation and you have strengthened my arms in that, and I pray to Baba Ji that He showers His Grace on you.

The same way that you have been meditating here, you should, when you go back home, you should listen to Satsang. Of any Master is okay. You can listen to the Satsang of any Master. So, listen to Satsangs. And, every day, spend time doing your Bhajan Simran. So, it is very important that we do our Bhajan Simran. With each breath, we have been given this very valuable time, this time that has been given to us. And, with each breath, we should remember our Master and God Almighty. This breath is priceless, and we never know when this breath will stop. So, we have to make the most of this opportunity during this time given to us. If we listen to our Masters and we do our Bhajan Simran every day, and we listen to Satsang every day, then, at the time of our death, our Master will definitely come. And He will come very gladly and He will be happy to take us away.

So, I wish that you go back and do your work. I don't wish that you get away from your personal work. But, you have spent your money and left all of that and come here to do your meditation. So, like that, when you go back, you should carry on and continue doing your meditation.

Now, when you are here for these fifteen days, maybe someone would have felt hurt for something, some seva that a sevadar has done, or not done, or for something said by him. So, on his behalf, or on their behalf, I beg forgiveness from all of you.

You should carry this love and affection back home, and then, with the same love and affection, you should do your Bhajan at home.

Radhaswami.

GLOSSARY

Adi Shesh

Primal being; from Hindu religion (Puranas), the serpent deity who sings the glories of Vishnu in the lower realm of Patal Lok on whose many hoods the balance of the worlds of the universe rest; a symbol of the waveform of energy; also known as Nag Shesh

Agam Lok

One of three purely spiritual realms above Sach Khand; lit. "Inaccessible, Unapproachable"; second highest spiritual region, just below the highest of Anaami, or Radhasoami Dham

Agni

Lit. "Fire"; also, Vedic God of Fire and his physical manifestation

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of Sant Mat

Ahamkar

One of the constituents of the four-petaled lotus of the antahkaran; lit. "I-maker", faculty that identifies the fluctuations of chit with the Ego-complex; the illusionary identification of the undivided self with limited and limiting perceptions, thus creating the wrong notion of an individual and separate self

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His Ashrams in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's Guru, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second Guru; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of Sant Mat is a combination of the names "Som" and "Ajaib" and provides the name for His ashram in Guddella India, "Som Ajaib Ashram".

Ajapa

Repetition without conscious effort, like the breath; as Simran becomes perfected, it becomes ajapa

Alakh Lok

One of three purely spiritual realms above Sach Khand; lit. “Indescribable, Invisible, Unperceivable”; sixth spiritual region, located below the seventh, Agam Lok, and the eighth, Anaami Dham

Amarapur

Term used by Kabir as the “Land of Immortality”

Amrit Vela

Lit. “Time of Nectar” (that, which causes deathlessness); also refers to early morning meditation period from 3:00-6:00 AM

Anaami

Highest of three purely spiritual realms above Sach Khand; lit. “Nameless”; also called Radha Soami Dham; home of Anaami Purush

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also Anahad Nad

And, Anda

Astral Realm; lit. “Egg”, second subdivision of Brahmand; lies between the Physical Plane (Pind) and the Causal Plane (Brahm); contains the regions of all gods and goddesses

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh Gurus; successor to Guru Nanak Ji; Guru of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Antahkaran

Part, or faculty, of our subtle body; comprises a four-petaled lotus with the petals being - manas, buddhi, chit, ahamkar

Anuraag

Strong love or passion

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh Gurus; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; Guru and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true ashram will only be created around a realized practitioner

Ashtanga Yoga

Eightfold Yoga path or system; described in the Yoga Sutras of Patanjali and popularized by Swami Vivekananda; starts with Yamas and Niyamas and ends with Samadhi; also known as Raja Yoga

Atman

Soul, spirit

Avatar

Incarnation of a lesser deity, who manifests to restore some karmic or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of avatar to help eliminate the negative forces of Their time

Ayodhya

Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

Ayurveda

Lit. "Life-knowledge"; A holistic system of health care developed during the first millennium BCE in India; uses three elemental correlations called doshas (Vata, Pitta, and Kapha) for diagnosis and treatment of illnesses and afflictions; herbs, vegetarian diet, massage, yoga, and meditation are some of the modalities used in treatment

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bajra roti

A flatbread made of pearl millet flour

Bal

Using ones strength to do harm to others

Bangali Babu

Initiate of Sawan Singh Ji; also known as Bua Das

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for Shabd

Banslochan

Medicinal lotion produced from bamboo shoots; described as a phenomenon produced by rain from the swati nakshatra

Banyan

Outer garment of clothing

Basur Raj

An initiate of Guru Nanak who kept returning to his worldly family in subsequent incarnations in lower life forms because of his worldly attachments

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Bellary

City near Guddella in the state of Andhra Pradesh where the false sadhu who requested improper guidance from Ram Singh Ji lived

Bhagavad Gita

"Song of the Lord"; Sanskrit scripture that is part of the Hindu epic Mahabharata, which presents a synthesis of the concept of Dharma, theistic bhakti, and the yogic ideals of moksha through Jnana-, Bhakti-, Karma-, Raja-Yoga and Samkhya philosophy

Bhai Lehna

Original name of Guru Angad Dev Ji who became the second in the Sikh Guru lineage

Bhai Manj

Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over the three worlds of Kal, but Bhai Manj asked only for the Guru. On further insistence, he requested that subsequent disciples would not have to be put through such rigorous challenges. This resulted in receiving initiation into Surat Shabd Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant increase in total initiates with the mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhakti

Devotion

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's Satsang and the meals served thereafter to devotees

Bhanwar Gupha

Lit. “Whirling Cave”; vortex-like region of four rotating Sound Currents above Maha Sunn, the fourth spiritual region; region providing access to the fifth spiritual region, Sach Khand

Bharam

State of mental confusion, misconception, or illusion; duality created by mind when one identifies oneself as different, or separate, from God Almighty; also, bhram

Bhavrog

The condition or affliction of having to go through an endless cycle of life and death

Bhes

A person’s outer appearance or façade

Bibi Lajo

Saintly disciple and personal cook of Sawan Singh Ji Maharaj

Bibi Ralli

Woman sevadar who chose to view hell in meditation and was saved by Sawan Singh Ji Maharaj

Bishan Das Ji

Disciple of Amolak Das in the Udasi Mat of two Shabds; first Master of Ajaib Singh Ji prior to his full initiation into Surat Shabd Yoga by Kirpal Singh Ji Maharaj

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between And and Par Brahm; Lit. “Egg of Brahm” because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with Vishnu and Mahesh (Shiva); functions as the 'Creator' in the lower three worlds; ruler of the second chakra, the regenerative plexus

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 bhajans, some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (varna) in Hinduism; specializing as priests, teachers (acharya) and protectors of sacred learning across generations

Bua Das

Another name for Bangali Babu; disciple of Sawan Singh Ji who disciplined himself to not eat unless he had enjoyed his meditation first

Calipha

Muslim leader of the highest order; a type of Muslim monarch

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (Pind Desh), to be differentiated from Kanwals (Brahmand) and Padmas (Sat Desh)

Chanaa

Dish or meal made with chickpeas or garbanzo beans

Chappal

Sandal; open-toed shoe

Chaukri

Time equivalent of four yugas: Sat Yuga (1,728,000 years), Treta Yuga (1,296,000 years), Dwapar Yuga (864,000 years), Kali Yuga (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, Chaturyuga

Chaurasi

Lit. "Eighty-four"; the Wheel of 8.4 million life forms; the Wheel of Transmigration, or cycle of births and deaths

Chhal

The act of being deceitful

Chit

Awareness or consciousness, comprehension; one of the four parts of the antahkaran, the faculty to visualize in our mind

Crore

Numerically 10,000,000 (ten million)

Dadar

Densely populated residential and shopping neighborhood in Mumbai's central district, a prominent transit hub with local and national connectivity

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; Guru of Rajjab Ji, who noted down his Master's compositions, which are known as "Dadu Anubhav Vani", a compilation of 5,000 verses

Dargah

Persian word, lit. "Portal"; shrine to a deceased Saint; originally associated with Islamic Sufism largely found in the state of Punjab; in current times, musical offerings by dervishes and sheikhs based on mystic Sufi poetry are commonly offered to those in attendance

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Das Vidhi Nad

Lit. "Ten sounds" or nads, referring to from ten to twenty different inner sounds resonating from chakras below the Eye Center that can be heard within; [The Das Vidhi Nad sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the Anahad Shabd, which is the first manifestation of the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

Daya

Mercy, compassion, grace, opposing force to the law of karma

Dayal

Lit. "Merciful"; another name for Absolute God, Sat Purush

Dhruva, Dru

Mahatma; son of king Uttānapāda and his wife Suniti; initiated by Narad Muni at a young age; through determined devotion and renunciation he was given the boon of becoming the North Star after his death and, as such, became the ruler of our galaxy

Dhyan

Meditation, as a state of penetrating and focused attention; with Simran and Bhajan, the means to dispel the illusion of Maya and Kal

Dwapar Yuga

"Bronze Age", with decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of Haqq

Gaddi

Lit. "Mattress"; cushion for a throne; or generally, throne or ruling position; term used for conveying succession of a Master in an ashram

Gajmukta

From the swati nakshatra stories, when a bird makes a small hole in the top of an elephant's head and it receives raindrops during the swati nakshatra period, this precious stone is formed

Gandharvas

Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the Apsaras; guardians of the Soma; some are part animal, part human, usually bird or horse

Ganesha

Hindu deity; son of Parvati and Shiva; ruler of the sphere of creation at the Muladhara or root chakra at the rectum; identified with the mantra "Om"; revered as the god of wisdom and the remover of obstacles; source of the siddhi mystical powers; distinguished by an elephant head with one broken tusk and protruding belly; also known as Ganapati ("Lord of Hosts")

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ganika

Prostitute who was taken to heaven by Vishnu

Garuda

Hindu deity; the mount of Lord Vishnu, eagle-like; sworn enemy of the Naga serpent race; "devourer of snakes"

Gautama Buddha

Avatar; (est 558 – 491 BCE); ninth incarnation or avatar of Lord Vishnu, according to Vaishnava Hinduism; founder of Buddhism as a religion; established a monastic order in eastern India; adopted the Noble Eightfold Path, or Middle Way, to enlightenment as a means of liberation

Ghor

Awful, flagrant

Gobind Sahib

Sant; (early 18th century); Guru of Paltu Sahib

Gorochan

From the swati nakshatra stories, a medicinal substance produced in the stomach of a cow or bullock after it ingests raindrops during the swati nakshatra period

Grahasth

Householder; head of a family

Granth

A book, tract, or volume of religious scripture

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Guna

Quality, peculiarity, attribute, property; the three gunas and their origins are: sattva (Vishnu), goodness, constructive, harmonious; rajas (Brahma), passion, active, confused; and tamas (Shiva), darkness, destructive, chaotic; they are present in all things and their interplay defines someone's or something's character or nature and determines the progress in life

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Granth Sahib, Adi Granth Sahib

Originally called the Adi Granth Sahib; primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed Guru Granth Sahib by the Sikh orthodox after the tenth Guru, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Gurumukh

Lit. "Mouthpiece of the Guru"; devotee who has submitted his being to the Guru, enabling himself to give full expression to the Guru's teachings

Gurumukh shisha

Gurumukh disciple

Hiranj

Lit. "Gold, or something made of gold"

Indriya

Sense organs; the five Jnanendriyas, or senses of perception: eyes, ears, nose, tongue, skin; and five Karmendriyas, or organs of deed: mouth, hands, feet, sexual organ and anus

Jaagaran

Wakeful state of mind

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (Santsipahi); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as Guru in 1877; one of Swami Ji Maharaj's successors; Guru of Sawan Singh Ji Maharaj

Jal Pralay

Dissolution that occurs after each Mahayuga or Chaukriyuga

Jaldhara

Austerity of water, where cold water is dropping on one's head

Jamuna River

Second largest tributary to the Ganges River in northern India; near the ashram of Swami Ji Maharaj from which Saligram Ji would fetch water as seva

Japa

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of mantras, orally or silently

Jatharagni

The internal fire produced within one's being when experiencing the panch dhuni, the austerity of sitting while being surrounded by four burning fires and the sun overhead as fifth fire

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of Surat Shabd Yoga

Jhanjari Dweep

Island Region; lower part of Sahasdal Kamal; region Maya descended to create the five elements necessary for the creation of the three lower worlds

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for Maya; also denoting Prakriti

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of Anurag Sagar (Ocean of Love); first Saint to manifest in all four yugas

Kailash

The heaven of Shiva and Kuber; one of the three eminences in Trikuti with Mer and Sumer

Kak Bhusundi

Crow-like personage; teacher of Garuda; from the end of the Treta Yuga

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of Sat Purush; ruler and creator of the lower three worlds: Pind, And, and Brahmand

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; Kali Yuga lasts 432,000 years with a human lifespan of only 100 years

Kalpa

One thousand Mahayugas, or one day of Brahma

Kam

Sexual passion or lust; covetousness in a general sense; one of the five dacoits or thieves of meditation described by Sant Mat Masters, including anger, greed, attachment, and ego

Kamandal

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the Kamandalataru tree, or from clay, usually with a handle and sometimes with a spout; used by yogis to store water

Kapat

Acting or posing as something which is outside of one's character

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karmendriya

Five senses of action; lit. “karmendriya” means ‘organ of action’ – that which facilitates our sensory contact with the outer world — or that which enables us to interact with the material objects of the world. These five organs of action are: 1. pada (feet) for locomotion; 2. hasta (hands) for dexterity; 3. payu (rectum) for excretion; 4. upastha (genitals) for reproduction; 5. vak (mouth) for speech

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also “Qadi”, meaning to “judge” or to “decide”

Kehar Singh

Fellow office worker with Sawan Singh Ji Maharaj who came to understand the meaning of 'two gods', the god of the world and the God of the Saints

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

King Janak

Philosopher King and Sadhu Mahatma; (est 7th century BC); devotee of Ashtavakra; father of Sita; renowned for his patronage of Vedic culture and provided an intellectual court for brahmin sages such as Yajnavalkya; having reached Sahasdal Kamal, after his passing, he used his vivek simran to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; guru of Sukhdev Muni

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj’s successors; Guru of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth avatar of Vishnu, Hindu god who gave the oral teaching of the Bhagavad Gita; central character in the Mahabharata who came to usher in the Kali Yuga

Krodh

Anger, rage; one of the five dacoits or thieves of meditation described by Sant Mat Masters, including lust, greed, attachment, and ego

Kshatriya

One of four castes, or varna, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kubera

Hindu god of wealth; uncle of Ravana; deposed by Ravana from the fortress city of Lanka

Kumati

One who is subject to perverse thinking; weak-minded or foolish; selfish in nature

Kunichuk Ashram

Ashram of Ajaib Singh Ji prior to his initiation by Kirpal Singh Ji Maharaj Who instructed him to leave all of his worldly attachments to begin intense spiritual devotion and meditation in Surat Shabd Yoga

Kurma

First Son of sixteen Sons created at the beginning of Creation by Anaami Purush; provided the material for creation of the lower worlds by Kal; also known as Kurm

Lakh

Numerically 100,000 (one hundred thousand)

Lakshman

Son of Raja Dasharath and half-brother of Rama

Langar

Communal kitchen at an ashram or Sikh temple, where food is served to all for free

Lanka

Name of Sri Lanka from the prior Dwapar Yuga; fortress city of the demon Ravana; esoterically a reference to Trikuti

Lobh

Greed, avarice; one of the five dacoits or thieves of meditation described by Sant Mat Masters, including lust, anger, attachment, and ego

Maalaa

Garland of beads or flowers; a Hindu rosary

Machar and Ramdita

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

Maha Kal

Form of Kurma whose abode is in Maha Sunn

Maha Pralay

"Great Dissolution"; dissolution of Creation that occurs up to the region of Bhanwar Gupha

Maha Sunn

Lit. "Great Void"; plane below Bhanwar Gupha and above Sunn; home of Maha Kal; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a Sant Satguru

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of Dwapar to the Kali Yuga, to veil its true importance; also contains some other principal works, like the Bhagavad Gita, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Maharaj

Lit. "Great King"; ruler, honorary title

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. "Great souls"

Mahayuga

One cycle of four yugas

Mahesh

Hindu god; one the Hindu Trinity; also known as Shiva, the 'destroyer' of the lower three worlds

Malayagiri Mountain

Mountain generally thought to be near the Himalayas, supposedly known for high-quality sandalwood trees; [In Bharatiya literature, a description of Malayagiri is given by many poets, known for its sandalwood trees. However, an earlier source mentions Srigandhan sandalwood as the finest quality was found in the Malaya mountains in the south, hence the name Malayagiri; the Malaya mountain range is an ancient Indian name for the southernmost part of the Western Ghats. Malaya was later on probably mixed up with the word Himalaya.]

Mansur Al-Hallaj

Sufi Saint; (870-923); a merchant from Persia; disciple of Sahl al Tustari and other Sufi Masters; traveled wide and far and is said to even have gone to China on his missions; finally executed for stating, "I am Truth (God)" as an acknowledgment of the annihilation of ego; [The poet Bhai Nand Lal Goya wrote in one of his Ghasel's that Mansur has 'opened' the path of love. His death sentence was even undersigned by Sufi Master Junaid and when asked why He did that, knowing who he was, Junaid said, "Mansur wishes to glorify his love for God in this way". Other Masters said he was punished by God for having disclosed the inner secrets.]

Mantra

Lit. "Instrument of thought"; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of specific god or deity, or to transport someone to a specific transcendental location

Mardana Ji

Sikh; (1459–1534); traveling companion and first disciple of Guru Nanak Sahib who used to play the rebab, a stringed instrument; born in the same village as Guru Nanak and ten years His elder

Mastana Ji

Param Sant Satguru; (1891-1960); initiated by Sawan Singh Ji; also known as Baluchistani; assigned the areas of northern Rajasthan and western Haryana to fulfill His mission

Matang Rishi

Rishi from the Treta Yuga

Maya

Lit. "Illusion", Co-creator of the three lower worlds with Kal (Physical, Astral, Causal); also known as Shakti or Durga

Moh

Attachment, infatuation with the mundane; one of the five dacoits or thieves of meditation described by Sant Mat Masters, including lust, anger, greed, and ego

Mohammed Sahib

Prophet; (570-632); founder of Islam religion; [Upon his death a schism developed when a faction of followers claimed Ali ibn Abi Talib to be the rightful successor, became the Shia sect; and another faction led by Abu Bakr who was nominated as successor by Umar ibn al-Khattab, became the Sunni sect.]

Mohra

From the swati nakshatra stories, a poison produced in the throat of a toad after it ingests raindrops during the swati nakshatra period

Moni

Nickname for Wazira, a disciple of Sawan Singh, who became a mute after chastisement for displaying inner progress outwardly; lit. "Person who is silent"

Mukti

Act of liberating or redeeming the soul from the body

Mumbai

City in India, Bombay, location of Parel Railway Station

Muni

An ascetic; prestigious title among sages

Murabba

Unit of measure for farm land; one murabba equals 25 acres, or 10 hectares

Murree Pahar

Murree Hills; hill station in northern Punjab; nowadays located in northern Pakistan, 2300 meters above sea level; site where Sawan Singh Ji Maharaj built His house

Musa Peygamber

Prophet; (est 1391 – 1271 BCE); the Prophet Moses; 'Peygamber' literally means "prophet"; in Turkey, the Prophet Moses is sometimes referred to as "Peygamber Efendimiz"

Naam

Sound Current, synonymous with Shabd, Dhun, Logos, etc, lit. "Name"; also, the mantra or words given to initiates during Initiation or Naam Daan

Naam Daan

Initiation into Surat Shabd Yoga by a Living Master, connecting the soul with the Inner Sound Current, the power of Naam, or Shabd

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; Guru of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Nandi

The mount (vahana) or vehicle of Lord Shiva in the form of a white bull who serves as a gatekeeper for Kailash, the heavenly abode of Shiva

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the dacoit Ratnakar, who was later to be known as Valmiki

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Niranjan

Kal Niranjan; a son of Sat Purush; creator (with Maya, Brahma, Vishnu, and Shiva) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nirat

Lit. "Absorption in"; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also Surat (soul's faculty of hearing)

Paathi

Reader or chanter of the sacred verses knowledgeable about the different ragas or singing modes

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a sadhu named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the Darshan of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his Guru and spent the later part of his life in Ayodhya.]

Pampapati Sarovar

One of the five sacred lakes of India; site where Shabri waited to meet Rama from a story in the Ramayana; Pamapapati is another name for Shiva meaning "husband of Pampa", another name for Shiva's consort. Estimated locations are: 1. Most probably Pampa Sarovar, near Hampi where her guru, Rishi Matanga, lived at a place called Matanga Parvat 2. There is another place in Kerala called Sabarimala, which seems also to be connected to Shabri

Panch Dhuni

Austerity involving sitting in the summer with four fires burning on all sides and the sun overhead

Panch Pran

Five types of pranas comprised in the body - Pran (in the heart), Apan (flowing from head downwards), Saman (pit of throat), Vyan (all-pervading in the body) and Udan (in the navel)

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all karmas and impressions by bathing in the Mansarovar, the Pool of Nectar;

plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Parshad

Lit. “Blessed gift”, usually food or drink blessed by a Saint; also, Prashad

Patala

Netherworld; described in the Puranas as seven regions of darkness below the earth and above the region of hells which are ruled by different demons and serpents and lit by jewels worn by its inhabitants; the earth and Patala are supported on the head, the thousand-headed serpent Shesh Nag; also known as Adi Shesh

Peon

Menial laborer; clerical or physical worker with minimal training or skills

Pind

The physical plane; Pind, And, and Brahmand form the three worlds of Kal's creation

Pipal

Holy fig tree worshipped by Hindus as the most sacred of trees; or long pepper plant

Pir

Title for a Sufi Saint or holy person

Prahlad

A very pious boy whose childhood is the subject of most of the major stories in the Puranas; son of the evil king Hiranyakshyap; devotee of Vishnu; [He is ultimately saved from his father's efforts to kill him by Narasimha, a part lion, part man avatar of Vishnu, who, when killing Hiranyakshyap, stood in a door frame, thus being neither inside nor outside, and killed him at dawn, when it was neither day nor night, to overcome the boon given to him.]

Pralabdh karma

Karmas, which constitute one’s preset destiny; stored and acted out from the eight-petaled lotus at one’s forehead; the fate karmas of wealth and poverty, health and sickness, happiness and unhappiness

Pranayama

Practice of controlling the breath; if used as a vehicle for yogic practices it is limited in scope to rising up to Akash region, from where prana, or the 'vital air', originates

Premi

A loved-one; a devotee

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the Vedic scriptures, dharma, Hindu philosophy, or secular subjects, such as music

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the Hindi Panch; Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana

Lit. "Ancient, old"; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Pushkar Tirth

City in India; historical home of Brahmanand in the Rajasthan area

R. R. Singh

A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his Simran

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rahat

A type of waterwheel used to irrigate crops in a field

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., ashrams of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji

Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 Banis or poetical compositions are known as "Rajjab Bani"

Rajogun

Attribute or quality of activity, passion, sensuality; an essence of Lord Brahma; one of the three gunas with satogun and tamogun; characteristic of persons who are intellectuals inclined towards trades and businesses, sciences, or the priesthood as vocations

Ram Singh Ji

Saint; known as “Babaji” currently in residence at Guddella Ashram in Andhra Pradesh; Gurumukh disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; avatar of Vishnu in the Treta Yuga, brother of Lakshman, husband of Sita

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the Sat Yuga to the Treta Yuga to veil its true inner meaning

Ramdas Ji

Yogeshwar; (17th century); master of Shivaji Maharaj, King of Maharashtra; also known as Samarth Ramdas; spent the later part of his life in Sajjangad, near Satara, a fortress given to him by Shivaji

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the Rakshasa race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by Brahma, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Riddhi

Generally interpreted as powers of riches and gifts, or boons of prosperity; also the name of Kubera's wife (granting well-being) and one of the consorts of Ganesha [Wikipedia has Buddhi, Siddhi and Riddhi as consorts of Ganesha, given as gifts from Brahma, identified as “wisdom-Buddhi, spiritual powers-Siddhi and prosperity-Riddhi”] [There appears to be a lot of overlapping of qualities of Riddhis, Nidhis, and Siddhis in supporting literature, so it is difficult to isolate specific qualities of Riddhis separately, other than to say they relate generally and primarily as boons of prosperity]

Rishi

Seers or sages who, after intense meditation (tapas), often for many thousands of years, realized truths and eternal knowledge; composers of mantras (mantrakars) and factual writers of history

Roti

Type of Indian flatbread, another name for chapatti

Rudraksha

Seed traditionally used for prayer beads in Hinduism produced by several species of large evergreen broad-leaved tree in the genus Elaeocarpus: a compound Sanskrit word consisting of the name rudra ("Shiva") and akṣa ("teardrops")

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 paise; originally, a generic descriptor of silver coins of a specific weight

Sach Khand

Lit. "True and Imperishable Region"; the spiritual region above Bhanwar Gupha and below Alakh Lok, home of the Saints; also Sat Lok

Sadhna Qasai

Mahatma; a butcher who was the possessor of a mystical 'saligram stone' to accurately weigh his product; [He came to realize he had been disrespectful to God by placing his idol where flesh was being weighed and, realizing his mistake, he left his job and later became a mahatma.]

Sadhu

Religious ascetic who is solely dedicated to achieving mokṣa (liberation); derived from the Sanskrit root sadh, meaning "to reach one's goal", "make straight", or "gain power over"; in Sant Mat, denotes a devotee who has reached the top of the Third Plane of existence, Par Brahm

Sahasdal Kamal

Lit. "Thousand-Petaled Lotus"; upper region within the Astral plane; below Trikuti

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of Sar Bachan and other writings published under his Guru's name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji's successors in Agra

Sangat

Congregation of followers of a Guru; on whole, those who have received Naam initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from sangh, meaning "company"

Sanskari souls

Souls acting under the influence of sanskaras; meaning "mental impressions, recollections, psychological imprints", also samskaari souls

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat

Lit. "Path or Doctrine of the Saints"; also known as Surat Shabd Yoga

Sapna

Dream or vision

Sar Shabd

Lit. "Essential Sound"; manifestation of the Sound Current heard in Par Brahm

Sarmad Kashani

Muslim Saint who was originally born into a Jewish family in Armenia; (1590-1661); produced a translation of the Torah in Persian; spiritual Master of Dara Shikoh, Aurangzeb's elder brother and rightful heir to the Mogul throne; [After Aurangzeb seized power and had killed Dara Shikoh, he ordered the execution of Sarmad for teaching Surat Shabd Yoga instead of orthodox Islam; His gravesite is in Dehli.]

Sat Lok

Lit. "True Region"; Sach Khand, the fifth plane; home of the Saints; below Alakh Lok, Agam Lok, and Anaami Dham

Sat Purush

Lit. "True Being"; presides over Sach Khand-Sat Lok; also called Akal Purush

Sat Shabd

Highest form of the Sound Current emanating from God Almighty, Anaami Purush

Sat Yuga

"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four yugas that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru

Lit. "True Guru", Saint Who, having access to the Sach Khand, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, Sach Khand

Satogun

Attribute or quality of truth, purity, harmony, benevolence; an essence of Lord Vishnu; one of the three gunas with rajogun and tamogun; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

Satsang

Lit. “In Association with Truth”; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His Darshan; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending Satsang, inner or outer; an initiate of Surat Shabd Yoga

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; Guru of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar

Person, who performs various acts of selfless service as devotion to the Guru; including physical, financial, and spiritual, in the form of Bhajan and Simran

Shabd

Sound Current, synonymous with Naam, Dhun, Logos, etc; lit. “Word”

Shabd Roop

Form of the Sound Current manifested within at the Eye Center

Shabri

Tribal woman who tasted and served berries to Rama in the epic “Ramayana”; female disciple of Matang Rishi

Shams Tabrez

Sufi Saint; (1185-1248); traveling merchant, weaver of baskets and seller of girdles; Guru of Maulana Rumi

Sharir

Physical body; also, shareer, sarir

Shastra

Book or treatise on a technical or specialized knowledge in a defined area of practice; in early Vedic literature, referred to any precept, rule, teaching, ritual instruction or direction

Sheikh

Title of veneration for an Arab or Mohammedan leader

Sheikh Sarwar

Sufi Saint; (12th century); Syed Ahmad Sultan, also known as Sakhi Sarwar; the sheikh whose village shrine was destroyed by Bhai Manj at the instructions of Guru Arjan; His tomb is situated at Nigaha

Shiva

Hindu god; one of the Hindu Trinity with Brahma and Vishnu; the "Destroyer"; also called Mahesh

Shivaji

King of Maharashtra; (est 1627-1680); disciple of the yogeshwar Samarth Ramdas (not to be confused with Guru Ram Das of the Sikh lineage Gurus); instrumental in finishing the Mogul Empire in the south

Siddhis

Miraculous powers obtained by means of yogic practices and granted by avatars to keep mankind subjugated to their own karmas; eighteen in number, of which the so-called "Eight perfections" are most famous [Their use is forbidden by Saints and they are kept hidden from satsangis] Definitions of these eight siddhis vary slightly from different sources but, generally, they are: 1. Aṇimā: ability to become extremely small or invisible to external eyes; 2. Mahima: ability to increase one's body to any size; Garima: ability to increase one's weight as one wishes and become immovable; 4. Laghima: ability to make ones's body almost weightless and the ablility to enter the body of any creature; 5. Prāpti: ability to obtain and create anything by merely wishing it; 6. Prākāmya: ability to fulfill the wishes of others; 7. Iṣiṭva: ability to attain all glories and lordship over creation; 8. Vaśitva: ability to subjugate others and bring them under ones's control [There are an additional ten secondary siddhis bringing the total to eighteen] Generally, they are: 1. Aanūrmimattvam: being undisturbed by hunger, thirst, and other bodily appetites; 2. Dūraśravaṇa: hearing things far away; 3. Dūradarśanam: seeing things far away; 4. Manojavah: moving the body wherever thought goes through teleportation or astral projection; 5. Kāmarūpam: assuming any form desired; 6. Parakāya praveśanam: entering the bodies of others; 7. Svachanda mṛtyuh: dying when one desires; 8. Devānām saha krīḍā anudarśanam: witnessing and participating in the pastimes of the gods; 9 Yathā saṅkalpa saṁsiddhiḥ: perfect accomplishment of one's determination; 10. Ajñāpratihatā gatiḥ: orders or commands being unimpeded

Sikandar Lodi

Sultan of Delhi; (? - 1517); considered a great administrator who also expanded the Lodi territory; founded the city of Agra; also known for religious persecution with demonstrated intolerance toward Hindus; installed Persian as official language of accountancy in India; later, became a disciple of Kabir Sahib

Simran

Repetition of names or thoughts; in Sant Mat, the simran of worldly thoughts is controlled through the Simran of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great Sant Mat Masters — Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj — Who formed and shaped His life on the Path of Surat Shabd Yoga and to Whom He gives all credit for the success of His mission and ongoing Seva; see also; glossary entries Somanath Baba Ji and Ajaib Singh Ji Maharaj

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a brahmcharya (celibate) and at a young age he took a vow of sannyasa and became a Nath Panth yogi; he performed rigorous austerities and mastered Kundalini Yoga practices through pranayamas, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into Surat Shabd Yoga; with the Grace of his Master, he became a perfect Gurumukh disciple and was entrusted with spreading the Teachings of Sant Mat in the south of India; in 1974, as a Satguru, He gave the Naam Daan initiation to Baba Ram Singh Ji Who was to be come His perfect Gurumukh disciple.

Sumati

One with good sense or judgment; good conscience, selfless

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also Nirat (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (Surat) to the Sound Current (Shabd)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the Nirat's (power of seeing) absorption in the Inner Light

Sushupti

State of deep sleep; spiritually, one in great ignorance

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the Sar Bachan; Guru of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (Nakshatras); appears when the moon travels through Libra, thus occuring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the Swati Nakshatra phenomena: From the earliest chaukriyugas, four Dhuns originated from the Lord of the Second Spiritual Region, Omkar, creating the four-petaled lotus. With each Dhun, Lord Brahma created a Vedic text for a total of four Vedic texts, each represented by one of the four Dhuns, or Sound Currents. Ancient rishis and munis from prior Sat Yugas and Treta Yugas made a study of these Vedic expressions and disseminated their teachings to humanity through these ages. Though some of these ancient rishis and munis acquired status and mystic powers exceeding those of Brahma, Vishnu, and Shiva, none were ever able to ascend beyond the level of Brahm. The story of Swati Nakshatra and its strange, mystical powers stems from these Vedic texts. This story has often been used by the Sants of Sant Mat, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the Shabd Dhun and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the Swati Nakshatra rains, but it is unknown as to whether the phenomena occur outside of India.]

Sweth Sunn

Lit. "White Void"; situated above Sahasdal Kamal and below the lower part of Trikuti; region Kal went to after instructing Maya to create the three lower worlds; also called Set Sunn

Tamogun

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of Lord Shiva; one of the three gunas with satogun and rajogun; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also, tapasyaa

Tapasia

Ascetics who perform austerities, penances, and physical mortification

Tattwas

Original elemental qualities of the universe; generally referred to and characterized as the five essenses of ether (akash), air (vayu), fire (agni), water (jal), and earth (prithvi)

Thakur Dutt

Pundit who had estimated the entire time length of Creation, subsequently edited and corrected by Sawan Singh Ji Maharaj

Treta Yuga

"Silver Age", the second of the four-yuga cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Tulsi Das

Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the Ramayana

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; Guru of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "Ghat Ramayana"

Uttar Pradesh

State in India; most populist state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vairag Pralay

Dissolution of the lower Creation that occurs up to the region of Brahm after fourteen Jal Pralays; also Bairaag Pralay

Valmiki

Maharishi; (est. 1st century BC); originally a dacoit; meditated for 10,000 years covered by a termite nest; author of the Ramayana in Sanskrit; reincarnated as Tulsi Das

Vashisht

One of the Saptarishis; spiritual teacher of Rama; author of Yoga Vashishtha, as well as Agni Purana and Vishnu Purana

Vedanta

One of the six orthodox (āstika) schools of Indian philosophy; represents the divergent philosophical views that developed on the basis of a common textual connection that is called the Prasthanatrayi, a collective term for the Principal Upanishads, the Brahma Sutras, and the Bhagavad Gita; of more than ten schools of Vedanta identified by scholars, three schools viz. Advaita (nondualism), Vishishtadvaita (qualified non-dualism), and Dvaita (dualism) are the best known

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called śruti ("what is heard") literature, distinguishing them from other religious texts, which are called smṛti ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the Mahabharata, their creation is credited to Brahma; the Vedic hymns themselves assert that they were skillfully created by Rishis (sages); there are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda; each being subclassified into four major text types: the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the Brahmanas (commentaries on rituals, ceremonies, and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the Upasanas (worship)

Vishnu

Hindu god; one of the Hindu Trinity with Brahma and Shiva; "Sustainer, Preserver" of lower three worlds; Kal in his aspect as preserver

Vishvamitra

Brahmarishi; originated from a kingly family; gave up his kingdom to become a great rishi; known for his anger and violent encounter with Vashishta; debated value of austerities versus Satsang with Vashisht

Vivek

Discrimination, power of discernment; one of the four Sadhana Chatushtaya (qualities needed for spiritual discipleship): discrimination between ephemeral and permanent (Nitya and Anitya), real and unreal (Sat and Asat), self and non-self (Atma and Anatma), pleasure and bliss (Ananda); also, vivek buddhi

Wazira

Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called "Moni Wazira"

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yaaksha

A usually benevolent nature spirit or fairy, caretakers of the earth and forests; found in Hindu, Jain, and Buddhist literature; generally considered benevolent, but sometimes are associated with ghosts or demonic rakshasas

Yamdoots

Angels of death; agents of Yama

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogi

An ascetic who has reached Sahasdal Kamal on the inner astral plane; generically, a practitioner of yoga

Yuga

One of the four Ages of Hindu cosmology (Sat, Dwapar, Treta, Kali) that constitutes one cycle of a Mahayuga

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

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16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan